SURVEY NUMBER

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A PANORAMA

FRANKLY, the contents of this SURVEY number are intended for earnest people. Those addicted exclusively to light literature should drop these pages at once. Entertainment, however, there should be in them for people who love the worth while. Here is a sweeping panorama of human life, and that where life is interesting, where it is changing and improving, agonizing and conquering; life where the will of man finds the power of God, and that by a process in which we ourselves have a vital part, through our missionary enterprises whose total work is comprehensively surveyed herein.

Enthusiasm is justifiable in the face of the greatness of our denominational adventures. Through them 800,000 earnest souls in America interest themselves in 80,000,000 souls in all quarters of the earth. That is, each of us through our missionary endeavors alone is interested in 100 people in all lands. Some 40,000,000 of dollars in capital is at work in this enterprise; 10,000 paid workers are engaged, and over 100,000 volunteer workers are serving. Geographically, we reach every state in the Union, Alaska, Hawaii, Porto Rico, the Philippines, Europe, Asia, Africa, and the Islands of the Sea. In range of activity, for the *body* we feed the hungry, cure the sick, and enrich the industrial and commercial activities of many races; for the *mind* we provide education for children, youth and adults, and equip for leadership men of many races. We minister to world-wide social order primarily through the making of men, but directly through constructive statecraft. Above all, we reach the *souls* of men with the power of God through the Gospel.

The war precipitated a crisis in this far-reaching endeavor. The doubling of costs everywhere made the normal missionary income wholly inadequate. Sensing the necessity of action the denomination set itself with vigor to meet the emergency, calling this activity the Congregational World Movement. This was but a name for the work of a Commission instructed to bring to the churches all the facts. At the last meeting of the National Council that Commission was merged with the Commission on Missions, which is now charged with this endeavor in addition to its earlier functions. This Survey is the fundamental document of the Commission and the Societies for 1921 and 1922.

As in New Testament days, Christ himself seems to be looking upon one, young, strong, cultured, rich, who is asking the way of life. As the Master looks upon this fine youth among the nations, He loves America, and directing eyes and heart toward the needy, bids us invest of our great resources in the lifting up of fainting men. To us Congregationalists doubtless He is not commanding, "Sell your *all* and give to the poor," but surely He is saying no less than that out of our abundance we should provide fully for the needs which lie at the door of our responsibility as represented in these pages. Surely we will not turn away sadly because we love ourselves and our possessions better than Christ and His brethren.

HOW TO USE THIS SURVEY

SHOULD these printed pages remain in the bindery they would never accomplish their purpose. Equally, they will fall short of their object unless they find their way clear through to the minds and hearts of hundreds of thousands of responsive Christians.

The individual will find in these pages aid in determining how much and where he wishes to invest in the welfare of his fellow men by way of regular contribution. Perhaps he will have accumulated more or less capital which, rather than convert into coupon-yielding bonds, he would prefer to invest where the dividends will be redeemed human life. This SURVEY will guide him in such investment. It may be that this investment will need to be made in the nature of a legacy, or of an anticipated legacy, called a Conditional Gift, concerning which the Commission, or any one of the Societies, will be happy to furnish detailed information. Finally, he may pass on this SURVEY to someone else, or lead some group in the study of its pages. Some subscribers will have two copies of the SURVEY because it is printed by both THE MISSIONARY HERALD and THE AMERICAN MISSIONARY. This will be a welcome duplication to those whose interest prompts them to pass it on.

Missionary committees and leaders will find this their fundamental text. The general missionary committee will want to make the facts here given the basis of the budget taken in connection with the apportionment sent by their Association or Conference. (See page 62.)

The Every Member Canvass Committee will desire to have every canvasser intimately acquainted with the details of the missionary budget of his church. Such information is here in compact form. It might be well for every canvassing team to carry a copy with them for reference. Likewise, the missionary committees and leaders of the various organizations—Woman's Society, Sunday School, young people's organization, men's organization, etc., should make specific use of detailed information here given in connection with whatever missionary program may be put on, that definite denominational information may accompany general instruction.

The pastor needs a text-book of concise information on the missionary program of the denomination. He will therefore want this SURVEY at hand for constant reference. He will discover here also a storehouse of homiletic material for various needs, and particularly for missionary sermons. For determining the missionary program of the church and its departments the SURVEY is indispensable. He will want to see that there is a copy in the hands of every responsible leader, and that they understand its value.

Study groups, whether in schools of missions, which are most desirable, or in mission study classes, Church School classes or other organizations, may well use the SURVEY as a text-book for a given course, for which purpose the Missionary Education Department of the Education Society will provide helps. Where other text-books are used, supplemental material should be presented from this denominational handbook.

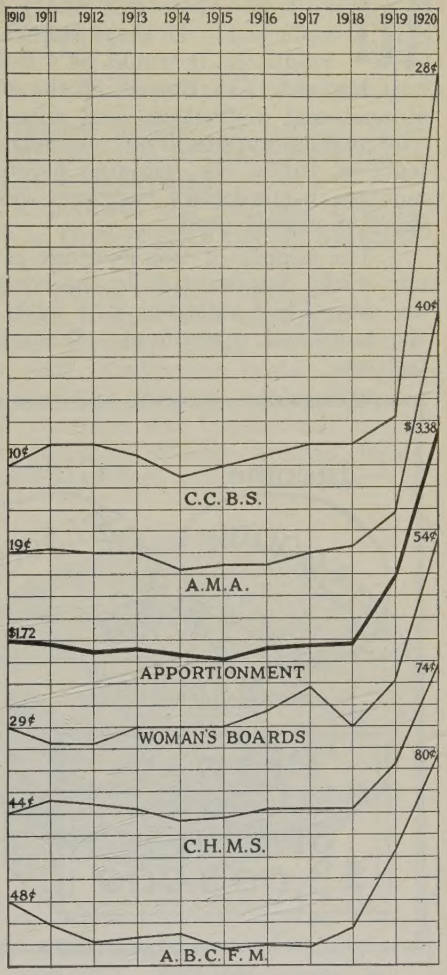
Additional copies for use of committees, classes, etc., will be furnished gratis by the Commission on Missions. Order through Rev. H. D. Sheldon, 287 Fourth Avenue, New York City. (Board bound copies, 25c.)

These methods are only suggestive, and the inventive mind will find many ways in which to make practical use of this material. "If ye know these things, happy are ye if ye do them."

THE ROMANCE OF THE TREASURY

SORDID finance? No! Spiritual Romance. Out from the love of past generations, through legacies and funds, $1,500,000 flows annually through your missionary treasuries—Spiritual Romance! Like the transfusion of blood, the life resources of some half million souls in Congregational churches is constantly going into the veins of millions to the ends of the earth, as represented in anywhere from $3,000,000 to $5,000,000 annually—Spiritual Romance! In the last two hard years the Congregational people of America have more than doubled their missionary contributions, never from sordid, always from unselfish motives—Spiritual Romance!

The illustration makes graphic this spiritual dynamic. The vertical lines represent the years from 1910 to 1920. The horizontal lines, the percentage of increase (10 per cent per line) for each Society name and in the case of the heavy black line that of the total. Starting points are arbitrary. The figures show per capita giving in 1910 and 1920. That leap upward of every line in the last two years registers the fact of deep, unselfish interest in hundreds of thousands of Congregational Christians. This is the Romance of the Treasury.



Let us not miss the weighty consideration that this Romance of the Treasury has meant the enrichment of the spiritual life of our churches. Testimonies are offered on every hand that earnest response to the Congregational World Movement calls have occasioned notable improvement in the total life of the churches. There is space for one in condensed form. The pastor at Merrimack, New Hampshire, writes that he shrank from the endeavor, but setting himself to it, a church that contributed $76 two years ago paid in $482 last year, and the full apportionment of $645 is assured for 1920. As a result, people who had little interest in the church are now devoted. Some 50 are enrolled in three Bible Study Groups, where none cared before. He adds:

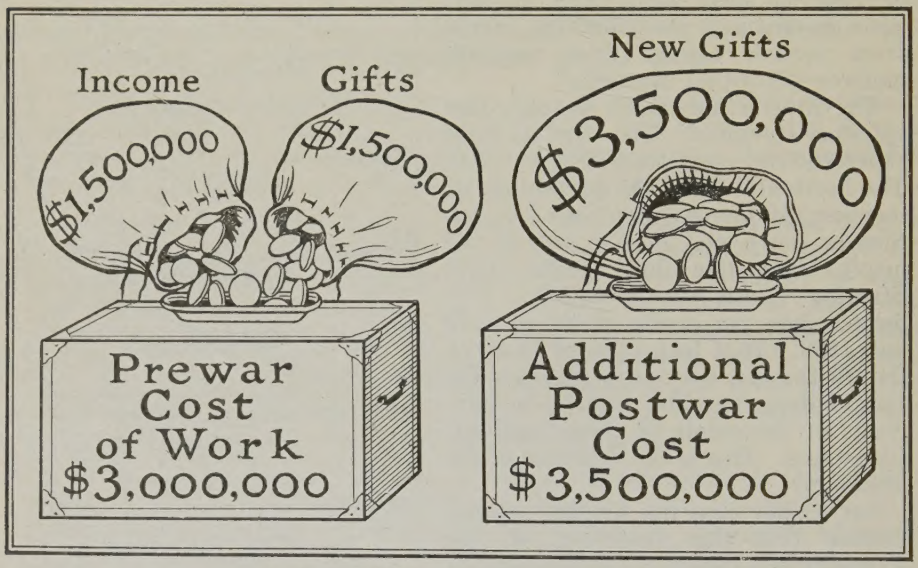
"We are receiving more than twofold value for every dollar we have contributed. . . . This church is beginning to show real signs of life. . . . I can truthfully say that the Congregational World Movement is the best boon that ever came to this church, and if the people will only keep step with that Movement, I am confident that we can build up a strong, vigorous church."

Jesus was right. "It is more blessed to give than to receive."

THE MISSING MILLIONS

WHAT, are there still empty bags? Is not the increase of 102 per cent sufficient? If there were an increase of 102 per cent in *missionary resources,* it would be. But why isn't there if the gifts are 102 per cent higher? (1) Not all of the 102 per cent goes to missionary treasuries. Educational institutions and miscellaneous causes receive 14 per cent. (2) The increase applies to but one source of receipts, namely, contributions, not to legacies, funds, etc., yielding heretofore about half of the total. Hence the increase in missionary resources was but 45 per cent. This leaves $1,500,000 short of urgent need.

The supply of this shortage is not sought for the purpose of enlarging our work, desperate as is the condition of the world, but for maintaining the established activities with such development as cannot be avoided where the sacrificial investments of the past have left us rich privileges of the harvest.



The smaller chest represents the total prewar receipts for missions, with two bags showing two sources for filling it, half from income of funds, legacies, etc., and half from gifts of the living. The larger chest represents additional money required for postwar needs for the same work, plus $625,000 for causes not in "prewar costs." This chest is larger because the *additional* money needed is $500,000 more than total "prewar costs." There is but one bag, because funds are the accumulation of generations for which we cannot wait. Therefore, contributions needed are the former $1,500,000 plus $3,500,000, or $5,000,000, i.e., more than three times prewar contributions.

The consequences of this shortage are briefly: the American Board—one year's debt $242,000—necessity of drastic retrenchment unless the gap can be closed. The American Missionary Association—physical plant deteriorated in some instances to the point of collapse and condemnation; cut from current budget, $62,000. The Home Missionary Society—562 fewer mission stations and churches; 344 missionaries dropped; debt $20,000 (see page 27). Other Societies, similar conditions. The dead, from whom have come our receipts from "other sources," cannot respond to our appeal. The one resort is to ask the living to heighten the Romance of the Treasury, go "the second mile," and provide for the critical needs set forth in this SURVEY.

THE AMERICAN MISSIONARY ASSOCIATION

Through this society we Congregationalists minister to certain racial groups whose need of friendly help is greater than that of most Americans:

THE INDIAN, climbing the difficult path to civilization.

THE NEGRO, toiling up from slavery to political and economic freedom.

THE AMERICAN HIGHLANDER, hemmed in from modern life by his southern mountains.

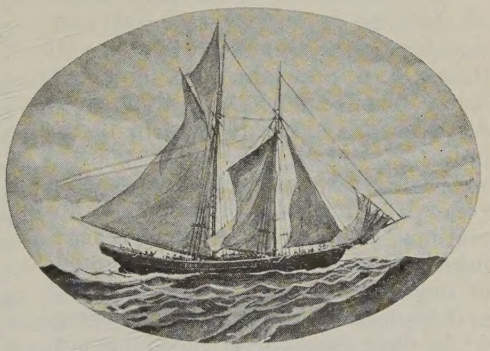
THE CHINESE AND JAPANESE, unwelcome guests on the Pacific.

THE MEXICAN within our border, so often treated with contempt.

THE PORTO RICAN, whose beautiful, fruitful island—overcrowded, haunted by poverty and disease—has lately come under our flag.

Friendly help to these neighbors is supplied through noble gifts and sacrificial service in hundreds of missions, churches and outstations, in half a dozen Christian colleges and scores of Christian schools—normal, industrial and agricultural—by social and community effort and by a ministry of healing in clinic and hospital for tens of thousands. It has thus become one of the foremost agencies for human betterment known to the nation.

It is proposed to mark the *Seventy-fifth Anniversary* of the Association by a notable meeting in New London, Conn., November 9th and 10th. Pastors and teachers are urged to rehearse in the ears of their young people the thrilling story of the Association, placing the name *Amistad* beside that of *Mayflower*.



THE AMISTAD

THREE YEAR BUDGET COMPARISON

	1919-1920	1920-1921	1921-1922
General Expenses	$103,645	$106,080	$115,741
Southern Schools	220,971	325,705	303,595
Negro Churches	34,000	43,000	43,500
General Field Account	38,135	64,000	48,150
Porto Rico	21,760	30,300	30,280
Indian Missions	31,391	37,521	39,110
Oriental Missions	16,250	23,000	14,000
Mexican, etc.	23,958	18,290	13,081
Hawaii	4,000	6,500	3,000
Mormon	.....	15,604	6,500
Contingent, detailed in Survey	.....	280,000	275,100
	$494,110	$950,000	$892,057

Note: (1) the increases necessary in current work, 1920 and 1921; (2) the cut in appropriations, 1921 and 1922, and (3) that none of the items contingent on receipts could be undertaken in 1921, leaving them the more urgent in 1922. Loss of income through omitted dividends necessitated using legacies to avoid debt and a cut of $62,000 in the regular work in 1922. The contingent items, as important as the regular, are all listed in later pages.

THE NEGRO

Numbers and Distribution

THE Census Bureau announces that in 1920 there were ten and one-half millions of Negroes in the United States, which means that every tenth man among us is of African blood. It also states that, notwithstanding the recent migrations of colored workmen from the South to northern industrial centers, 85% of our Negro population is still to be found south of the Mason and Dixon line. Amid this vast multitude, nearly nine millions in number, there is room at one and the same time for two opposite streams of tendency—a stream of progress and a stream of retrogression.

Progress

The onward and upward movement of the race in recent years has been conspicuous and most gratifying. Of this splendid advance we have evidence on every side. Illiteracy is diminished. A steady gain in thrift, industry, intelligence and general well-being, are made evident by increased farm holdings, industrial operations, commercial enterprises, savings bank accounts, etc. The number of men and women of genuine light and leadership is steadily increasing, while some of African blood by notable achievements in the world of art, science, music, education, letters and statesmanship, have won for themselves places of world-wide distinction.

In this forward movement the churches and schools supported by The American Missionary Association, with others of the same class, have had a large part. The Jones Report to the United States Bureau of Education declares that "with the exception of the state agricultural and mechanical schools, they have furnished the only facilities for industrial and agricultural training. Above all they have been and still are the chief agencies for the development of sound ideas of life, physical, mental and moral."

Retrogression

While all that has been said about the progress of the Negro is unquestionably true, the very opposite is at the same time also true. There is no reason to doubt the substantial accuracy of Mr. Howard Snyder's Plantation Pictures in which he has recently given to the readers of the Atlantic Monthly and the Century Magazine an account of the condition and character of the Negroes among whom he lives. A shiftless, indolent, insolent, irresponsible set they are —dirty, lazy, disorderly to the last degree, desperately ignorant and appallingly immoral—a folk to whom religion seems to be a mere emotional experience, having little or nothing to do with right conduct.

It is to be feared that the people he described are not exceptional but typical of millions of neglected Negroes in various parts of the South who have never felt the first breath of the modern spirit and whose condition is no better today—is possibly even worse—than that of their fathers fifty years ago. Such an element in the population—especially when it is numerically large and even, in some regions, a majority—can be nothing less than a menace of the gravest sort to entire communities both to person and to property. So long as such conditions obtain it is impossible to expect any great degree of prosperity and happiness. The foremost white citizens of the South in increasing numbers are becoming keenly alive to the perils of the present situation and are earnestly advocating the same thing that the editor of the Atlantic Monthly suggests as the single sovereign remedy for the present lamentable condition, to wit: "Schools and more schools."

School Privileges

Public schools in many rural parts

of the South are, even for white children, none too good; for colored children they are simply wretched. The amount per pupil expended respectively for colored and white children by the counties where a dozen of our A. M. A. schools are located varies from $1.13 for colored and $7.03 for white in the worst, to $11.53 for colored and $27.41 for white in the best counties.

HAND SCHOOL, TOUGALOO—FOURTH GRADE

Teacher Training

The most serious of all the difficulties in maintaining an effective system of public schools for colored children is the lack of properly trained teachers. Only colored teachers are permitted by law and the opportunities for teacher-training provided by the state for colored youth are few and meager. In Georgia and Alabama, for example, 70% of the colored school teachers have temporary emergency certificates, representing a schooling of less than eight elementary grades. For trained teachers the colored schools of the South must depend almost wholly upon private institutions founded and supported by northern philanthropy, among which our A. M. A. schools have a leading place.

Summary of Work and Needs Among Negroes

The most extensive work of the A. M. A. is that for the Negroes. In church work there are 72 missionaries, 15 churches with 13,500 members and 8,000 in the Sunday Schools. The full apportionment of the Association would hardly provide any increase here, great though the needs are.

In educational work there are 32 schools; 5 elementary, 19 secondary, and 8 higher. Here deterioration of the plant has been such as to cry to heaven for relief. If the full five million dollars is raised it will be possible to appropriate approximately the following sums:

For rebuilding the Girls' Dormitory at Moorhead, Mississippi, destroyed by cyclone in 1918, $15,000; dormitory at Troy, N. C., destroyed by fire in 1920, $12,000. For completing building, standing unfinished for several years at Memphis, Tennessee, $15,000. For replacing barns now collapsing at Cappahosic, Va., and Mt. Hermon, Mississippi, $15,000. For a small beginning on repairs in buildings in critical condition at Straight College, $15,000. For providing Domestic Science Building, Marion, Ala., where three-fourths of the candidates cannot be taken in the tiny kitchen, $13,000; and for a dormitory for boys at Dorchester Academy, Ga., where the far-aways walk as much as seventeen miles daily, there being no dormitory room for them, $11,000. For the replacing of demolished academic building at Tougaloo College, $45,000. None of these can be touched out of the current budget.

The supervisor of white elementary rural schools in one of the Southern states reports: "The Negro schoolhouses are miserable, beyond all description. They are usually without comfort, equipment, proper lighting or sanitation. Most of the teachers are absolutely untrained and have been given certificates only because it is necessary to have some kind of a Negro teacher. I have found only one in which the highest class knew the multiplication table."

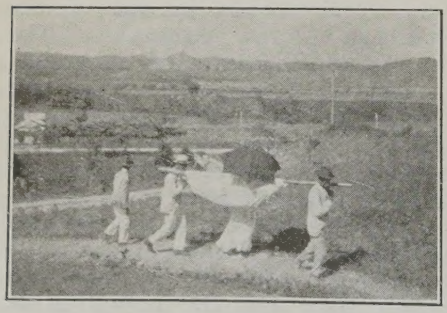
PORTO RICO

A POPULATION of a million and a quarter, about the same as that of Connecticut, is crowded into a space smaller by one-sixth than the nutmeg state. Nine-tenths of these are peons. Of industries the island has very few. There is some manufacture of tobacco and cigars, a very little weaving of hats and lace-making, but the chief employments are those of agriculture.

Four centuries of colonial life under Spanish rule have left their stamp upon the people. They have neither in thought nor in language any real equivalent for such words as "commonwealth," or "home." They do not understand democracy. They have no traditions of great men and great achievements. Patriotism is a flower recently planted and thus far of scanty growth. Religion means either the performance of certain rites and ceremonies demanded by decrepit and corrupt types of Catholicism, or else it means a matter of opinion; of the spiritual life and all that is involved in following Jesus Christ the average Porto Rican has but a faint conception.

Missionary work for Porto Rico is divided among the denominations in most brotherly fashion. Each has its allotted place for which it is entirely responsible. Preachers are trained in a Union Theological Seminary. We Congregationalists have a parish of our own in a melilla, or slum portion of the city of Santurce, and we are also solely responsible for a section (with a population of about 125,000) at the extreme eastern end of the island in the province of Humacao.

We minister to the Porto Ricans by means of a group of churches and outstations, with Sunday schools and extensive community service. At *Blanche Kellogg Institute,* in Santurce, we have an excellent training school for girls who are there fitted to become Christian workers and home-makers; at this point is also located the *Lucy Elizabeth Fairbanks Settlement House* where a most gracious and beautiful work goes on for the poor of the community which includes industrial training for children and a clinic for babies; and at Humacao we have a very wonderful work in the *Ryder Memorial Hospital* where, in the course of the last ten years our resident physician has prescribed no less than 10,000 times for hookworm; where we minister annually in clinic and in wards to some 24,000 sufferers, healing the lame, the sick and the blind and those with various torments, and thus practicing the gospel of love and service which we proclaim to the waiting multitudes of patients in the hospital portico and in all our churches and missions. The Porto Rican work is very flourishing. It would be hard to imagine how any missionary effort could be more fruitful.



ARRIVAL OF PATIENT AT RYDER MEMORIAL HOSPITAL

In church work there are 2 ministers, 6 woman missionaries and 14 native workers serving through 11 churches with 900 members. In medical service there are 1 physician, 4 American nurses and 4 Porto Rican nurses in training. The needs are many and urgent. If the total apportionment is raised we shall be able to provide for a dispensary and clinic now unprovided for except in the physician's home, and a kitchen and laundry for which there is nothing; total cost $25,000.

OUR ORIENTAL NEIGHBORS

THE Oriental is here and by our invitation. First came the Chinese in large numbers to do our hard work. Chinatown in San Francisco was built and smaller Chinatowns in many other cities. Here our first Oriental work was begun in 1852 and we were the first on the field. Chinatown has gradually grown smaller but the need of work for that race has not diminished. We have now nine missions to the Chinese. The work has been important not merely for what it has accomplished for the people here but for the missionary zeal which has been built up among them for their home land.

Then came the Japanese, forming what is now known as the Japanese problem. Alert, intelligent, enterprising, anxious for Americanization and responsive to the Christian Gospel —they afford us one of our most hopeful and challenging opportunities.

The serious problem before us is that of housing. We have crowded them into impossible rooms not only insufficient but unattractive. The Japanese church shown here is a store room. A Sunday School of 150 children, a church service of 125 and evening schools during the week are conducted—all in a small store room. Many of the Oriental mission houses are no better. Thousands of these Orientals look to us for the fuller expression of the Gospel of the Brotherhood of Christ.

JAPANESE CHURCH

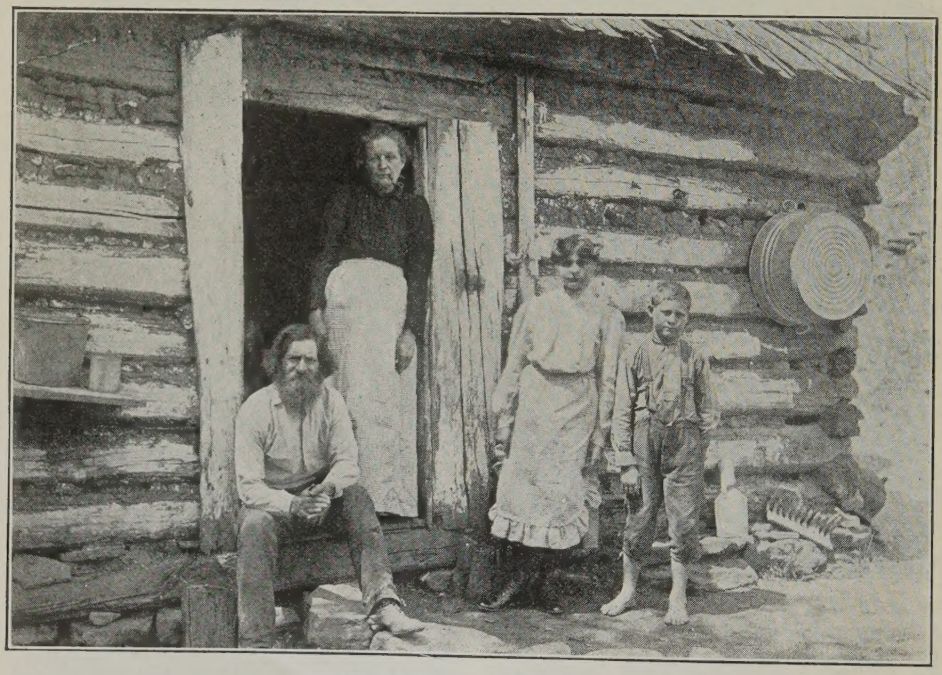
The full apportionment would allow a beginning toward providing buildings for our poorly housed Japanese and Chinese missions, perhaps $25,000.

The Hawaiian Board is affiliated with the Association and is doing a supremely important work, especially among the Orientals.

THE HIGHLANDERS

FROM the beginnings of Berea, the Association has been carrying on the highest type of educational work among the Highlanders of Kentucky and Tennessee, North Carolina and Georgia. Gradually the educational standards have been lifted up, thousands of the best young people of the mountains have been educated and moved out. The late war revealed to us how vast is the illiteracy and the ignorance of Americanism among this people. It is doubtful if any work in the country has brought back better returns than our investments here for more than fifty years. Gradually our work has been reduced until now we have but two schools for the Highlanders looking to us for support—Pleasant Hill and Piedmont. It is the consensus of opinion, both that of the state authorities and our own corps of workers, as well as the local residents, that Saluda Seminary no longer functions as a missionary school. The community henceforth will assume the responsibility for the high school education of its own children. Saluda, as an A. M. A. school, will be closed but the work will go on.

The money received from the sale of the Saluda buildings, together with a special legacy for mountain work, will be used at Pleasant Hill and all our energies concentrated there. The present condition of the plant, however, will necessitate much larger investments than these resources supply. It must be made *the outstanding school* in the heart of the mountains for Christian education.



GIVE THEM A CHANCE

The needs of Piedmont College have been well advertised but they can hardly be exaggerated. The college will close the year with a large debt. Its students are of the highest character and ability. The college sends them forth not only scholars but Christians.

THE INDIANS AND THE MEXICANS

THE Indian is as independent in spirit as in the days when he was lord of America. But he has not learned to take care of himself and shows little initiative.

The Protestant work on four reservations in the Dakotas has been allocated to the Congregationalists. From the reservations, those who can afford it send their children to Santee Normal Training School. From Santee, a large per cent of the best Indian leaders have come. This year Frank Black Hoop, an alumnus, returns as the leader of the band and instructor of music. He was graduated from Hampton last June, and while there led the great Hampton

PHILIP FRAZIER AND MOTHER

Band. In another year, Philip Frazier, a Santee alumnus, will finish at Oberlin College, and return as a leader among his people. His mother still thinks and talks entirely in Dakota. The affection and reverence Philip has for her is an object lesson to millions of American sons and daughters.

Unless the five million apportionment should be exceeded, it will not be possible to enlarge or improve either the Indian or Mexican work. A merely casual reading of these dispassionate pages is enough to show how modest is the five million apportionment as it affects the A. M. A.

One out of every eight Mexicans on the American continent is now reported to be on United States soil. They are scattered in every border city, and are much in evidence in cities like San Antonio and El Paso. But many of them are scattered in little adobe villages throughout New Mexico from ten to thirty miles from railroad centers. Here they live a primitive group life, knowing little of the real values of life. The only open door to these priceless treasures are the small and inadequate mission schools.

The American Missionary Association is making five contributions to the uplift of these Mexican people by maintaining four village schools, a settlement house and a boarding industrial school for boys and girls.

Thirteen hundred and sixty-five dollars runs one of these village schools. The parents, very poor, show their gratitude through contributions in chickens, eggs and fire wood.

Rio Grande Industrial School

Five miles from the beautiful city of Albuquerque, on the Rio Grande River, stand two commodious buildings that form the living quarters and recitation rooms of sixty Mexican young men and women. The school possesses 160 acres of splendid farm land under the care of a trained farmer who is educating the boys in better methods adapted to the needs of the Southwest. There is also a Manual Training School where the boys are taught the best methods of wood and iron work, and the girls educated in farm, dairy and domestic science.

Some ten years ago, there came from the village school at Cubero a Mexican girl, one of the eight children of a widow. She finished at Rio Grande and secured a scholarship at Schauffler Training School. She has returned to Cubero, married the best man in the town and maintains the neatest, cleanest and most refined home in the community.

CONGREGATIONAL EDUCATION SOCIETY

THIS SOCIETY co-operates with our churches in training our entire Congregational constituency for Christian living and service. It outlines the religious education program, leads in its realization and co-operates with the Publishing Society in furnishing any religious education literature. Its work underlies that of all our missionary societies and agencies.

THE CHURCH SCHOOL

THE field of operation is the 743,000 members of our 6,000 Sunday Schools. The Society seeks to awaken our churches to their opportunity, to assist local church leaders in planning their program, to furnish study courses for training teachers and leaders, to see that best graded lessons are used, best equipment provided, the whole program unified.

With children and youth, where work counts for most, the effort of the Society centers. The supreme opportunity of the church to claim the future is with its school, from which comes 75% of all increase in church membership, and from whose ranks 40% are now lost to the church, largely through avoidable inefficiency, and chiefly during the adolescent period. We are wholly without expert guidance in this critical period and to supply this serious deficiency we have included in the budget, contingent on increased receipts, "Intermediate Church School Secretary," $6,000.

Two of the most timely movements of the day for meeting the lack of adequate religious education are the religious day school and the daily vacation Bible school. Other denominations are furnishing literature and promotional secretaries. For this compelling challenge we ask $11,000.

YOUNG PEOPLE

THIS department seeks to help our churches into successful work with young people:

By developing sympathetic local leadership.

By helping our churches really to understand young people, giving them a much larger place in the life of the church and developing a program intended to enlist them permanently in Christian service.

By suggesting programs for different groups, plans whereby these may be co-ordinated in the local church and linked up to the denominational program through the Pilgrim Federation.

By conducting denominational rallies and institutes at interdenominational gatherings, promoting young people's meetings in connection with District Associations, State Conferences and National Councils, and by planning special week-end institutes and summer conferences. Only $450 a year (!) has been available for this strategic service and the work has had to be done incidentally by those burdened with other responsibilities. The young people deserve better of us. For the securing of a Young People's Secretary and the support of the department we ask an increase of $8,000.

STUDENTS

THE task here is to reach for Christ and Christian service, primarily through the efforts of student pastors, our 20,000 Congregational students at tax-supported educational institutions. There are in the United States not less than 30 educational institutions, aside from our Christian schools, in each of which there are over 200 Congregational students.

From these are to come leaders of American life in all its phases. From them we may secure splendid religious leadership if their interest is conserved and directed. We now aid in the support of 21 student pastors. We should have not less than 27 such leaders. In this budget we ask for support to place six more, in university centers, still leaving teachers' colleges untouched, calling for an increase of $13,000.

In many such institutions as those at Ann Arbor and East Lansing, Michigan, equipment is utterly inadequate to handle student work. The local churches cannot meet the demands. Our student pastors need homes and facilities without which spiritual values are sacrificed. To make a small start here we place in our budget, contingent on receipts, $34,000.

A supreme aim of the student department is to enlist our choicest youth for Christian leadership. No subject received such serious consideration at the recent meeting of the National Council. In co-operation with the special Recruiting Commission appointed by the National Council, and with the help of the Missionary Societies, State Conferences, etc., a persistent effort will be made to stir our entire membership, to interest every home, church, minister, Church School teacher, and young people's worker in united effort to secure recruits for Christian leadership. The National Council authorized expenditures up to $15,000 for recruiting. This is a legitimate charge against this Society. We do not see the possibility of including more than $11,780, an increase of $3,500.

The original function of this Society was aiding students in preparation for the ministry. The amount we now give or loan is pitiably small, while some men and many women are denied aid altogether. The budget calls for $17,900, an increase of $9,000.

SOCIAL SERVICE

SINCE it is the task of the church to permeate all human life with the spirit and program of Jesus Christ, it is the aim of this department:

1. To promote through institutes, conferences and all available means that spirit of brotherhood which alone makes possible a solution of our burning problems.

2. To supply reliable data of successful social experiments and critical situations.

3. To suggest ways and means of building a better social order.

4. To promote discussion groups and open forums in our churches.

5. To provide a manual of social service for the local church, with leaflets adapting the program to special types of community.

6. To secure recognition for the social point of view in curricula, teacher training and programs for young people.

7. To prepare and suggest study courses for social study groups.

More and better literature is insistently called for by pastors. To supply this, with the consequent additional clerical work, we ask a modest increase of $2,000.

MISSIONARY EDUCATION

OUR program of religious education must be inspired by the spirit of service or it fails to be truly Christian.

The Missionary Education Department works with all our missionary societies. Its function is that of developing a program of study and of training in service and giving that shall create vital interest in the work of all.

This Department works through personal interviews, correspondence, conferences, institutes, addresses in churches, and the distribution of literature.

Some of the specific ways of working are as follows:

1. The Missionary Education

Chart plan for Church Schools. (See leaflet, "Missionary Education in the Church School.")

2. Suggested plans and methods for special programs in individual schools by correspondents or personal interview.

3. Publication of the Manual of Principles and Methods of Missionary Education, manuals on the Graded Program and leaflets on special topics.

4. Promotion of local Schools of Missions and of conferences and institutes, especially during the summer.

5. Distributing information as to plans and methods that have worked.

For constructive work in this new department of such vital consequence to the entire denominational program a little more money is needed for clerical work and printing, increase, $2,000.

DISTRICT AND FIELD WORK

IN addition to the field work constantly being done by general and departmental secretaries, there are ten district secretaries commissioned to carry this entire religious education program to our churches. These secretaries assist state conferences and local churches in all phases of work represented by this Society. The personal attention of these secretaries is given to religious education problems, plans and programs. Their offices are equipped to meet local needs. They are freely at the service of our churches.

Calls from the churches and Sunday Schools for more help are insistent. Two additional workers are urgently demanded at once. The splendid success of the work increases expenses. Moreover, when we must replace men or employ new ones, our old salary scale is not adequate to secure satisfactory men. Wisdom demands that the budget be lifted from $51,099 to $68,099, an increase of $17,000.

ADMINISTRATION AND PUBLICITY

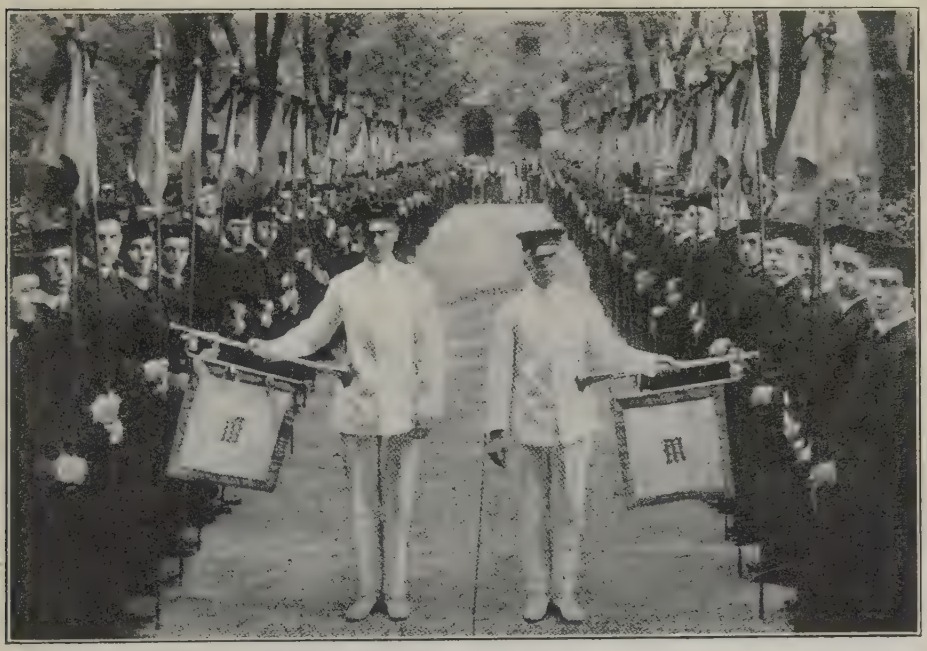
GROWING work calls for enlargement of oversight budgets. Therefore for increased rent, clerical help and printing we are compelled to ask for an increase of $5,000.

THE BUDGET

	1921	1922
General Administration, Rent, Publicity, Salaries (see p. 14)	$29,755	$34,755
Social Service Department (p. 13)	12,102	14,102
Missionary Education Department (p. 13)	12,846	14,846
Student Department (p. 12)	8,280	11,780
Young People's Department (p. 12)	450	8,450
Student Aid (p. 13)	8,900	17,900
University Pastorates (p. 13)	19,363	32,363
District Secretaries, Assistants and Offices (p. 14)	51,099	68,099
Contingent	5,000	5,000
Subsidy *The Church School and Pilgrim Elementary Teacher*	7,000	7,000
Intermediate Secretary and Expenses (p. 12)	.....	6,000
Deficit from last year	17,300	17,300
Religious Day Schools (p. 12)	.....	11,000
Equipment for University Centers (p. 13)	.....	34,000
Subsidy *Congregationalist*	23,000	23,000
Education Society apportionment administered by States	7,600	7,600
Total Budget	$202,695	$313,195
Income Permanent Funds and Legacies	38,000	38,000
Needed from Churches	$159,408	$275,195

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

CONGREGATIONALISM is the mother of colleges and educational institutions. These have inherited the spirit of liberty of their mother. They recognize the relationship to Congregational churches which the facts justify, and in the past generation many of them have slipped away from any vital connection, not to say legal connection, with the church fellowship because there has been no vital connection between colleges and institutions, financially speaking. This spirit of independence, normally commendable, has resulted in institutions irresponsible to the churches and churches with little sense of responsibility for the institutions. This has been lamentable from the standpoint of both.



MAKE WAY FOR OUR FUTURE LEADERS

Financial conditions following the war brought crises to many of the weaker institutions which were occupying fields of importance. With income at a dead level or decreasing, the problem was how to meet mounting expenses. Some were closed; some suspended temporarily; others now face the necessity of one or the other course.

In view of the financial crises in our educational institutions they were included in the Emergency Fund and in the apportionment of 1921. So far the results have not been over satisfactory, not only because the returns have been meager, but because the puzzling questions involved of relative need and importance of institutions, together with the conditions under which aid should be given, were so great as to be almost

insolvable, while the churches themselves have been puzzled as to why certain ones, if not most of the institutions, should be objects of their regular benevolences.

Facing these quandaries, the Congregational World Movement requested the Commission on Missions to appoint a committee for a careful study of the situation. This committee having gone into the question most carefully reported at the meeting of the National Council, and after careful consideration a plan was adopted recommending the establishment of The Congregational Foundation for Education. The action provides for a board of eighteen trustees, one-third pastors, one-third educators and one-third laymen. The executive officer of the Foundation is to be the president, employed to give all his time to the Foundation.

The financial operations are to involve (a) the continuation in the apportionment for 1921 and 1922 of the 7 per cent for institutions, to be handled by the Foundation; (b) the president and trustees to raise additional money sufficient to bring the current funds to $500,000 annually during these two years, and to raise in subsequent years a like amount or more; (c) the trustees and president to plan for raising an adequate endowment, determining its amount and the processes after consultation with the State Conferences so far as possible.

The purposes of the Foundation are expressed in the recommendation of the Commission on Missions adopted by the National Council at Los Angeles:

1. To promote the ideals of the churches of the Congregational fellowship through institutions of secondary and higher education which possess those ideals and share in that fellowship.

2. To make available the resources of our fellowship for the counsel and encouragement of these institutions in the realization of our common purposes.

3. To establish a permanent fund, the income of which shall be used to aid the upbuilding and maintenance of these institutions.

4. To provide an agency for the study of the educational problems of these institutions and for the administration and distribution of these funds in such ways as shall best further the common interests and ideals of these institutions and our churches, by the maintenance in these institutions of high standards of educational efficiency and moral and religious purpose.

The needs of our educational institutions vary from those of strong corporations which yet can enlarge their work indefinitely to those of missionary institutions which face emergency, and even death. Doubtless the churches do not feel that the apportionment should make provision for the stronger institutions, and probably they will welcome the plan under which even the weaker missionary institutions may be counseled and aided more wisely and more adequately than could be done under the missionary apportionment.

In the confidence of this ultimate success on a large scale the Commission on Missions urgently requests the churches to look upon the 7 per cent retained in the apportionment for 1921 and 1922 as one of the important items of that schedule. Its payment will put the Foundation upon its feet for action and enable it to meet a few of the more serious crises in the lives of our weaker institutions. Immediately the moral value of such backing will make it possible for the institutions themselves to secure more support locally, thus giving opportunity to the Foundation for finding itself, making its plans and actually carrying out its purposes. The Commission therefore confidently asks the churches to provide through their apportionment the sum of $350,000 for the next year. It is our confident expectation that the Foundation will henceforth be able to render substantial assistance and fraternal guidance which will make it unnecessary to include these institutions in the apportionment, except for local groups of churches, and at their option.

THE CHURCH EXTENSION BOARDS

What Are the Church Extension Boards?

THE name, "The Church Extension Boards," does not stand for a specific corporation but is a convenience for designating three distinct missionary corporations which are administered by a common Board of Directors, with a common General Secretary and a common Treasurer. These are: The Congregational Sunday School Extension Society, The Congregational Home Missionary Society and The Congregational Church Building Society. The reason for the common administration is obvious in that these three organizations have immediately to do with the interests of the local church.

What Does the C. S. S. E. S. Do?

The functions of the C. S. S. E. S. are fourfold: (a) The planting of mission Sunday Schools; (b) The nourishing of mission and branch Sunday Schools; (c) The aiding of Sunday Schools in securing proper literature; and (d) Co-operation with the Education Society in the religious education program of our Church Schools. (See Tabular Report, Page 18.)

What Does the C. H. M. S. Do?

The functions of the C. H. M. S. are fivefold: (a) The organizing of new churches; (b) The aiding of weak churches (see page 29); (c) The doctoring of sick churches; (d) The burying of dead churches, including the winding up of affairs of churches no longer needed and the merging of churches where there is overlapping; and (e) The fostering of all our churches, that is, this Society maintains a force of 85 Superintendents, Assistant Superintendents, General Missionaries, Pastors-at-Large, etc., who give their entire time to promoting the whole denominational program in associations, conferences and local churches. The Program of Evangelism, for example, is subsidized and forwarded by the Home Missionary Society and its affiliated state and city organizations. Likewise, anything that will advance the work of the churches is of concern to this Society.

What Does the C. C. B. S. Do?

The C. C. B. S. assists churches in securing adequate church buildings and parsonages for their ministers. This is done by making grants practically gifts to the churches except that they are covered by mortgage and are recoverable in case of the failure of the church, and loans with no interest or low interest, payable in installments covering usually ten years on church buildings and five years on parsonages. Incidentally, a multitude of services is rendered to the churches, affecting property, such as proper titles, insurance, taxes, location, architecture, etc.

The Church Extension Boards, then, constitute the fellowship of all the churches in promoting the welfare of all the churches by all possible means.

The Tabular Report on the following page will amply reward minute study by those who are concerned that the churches of the Pilgrim faith should be faithful to their commission. The home missionary statistics apply to home missionary churches only, except in the last colmun where, aside from Connecticut and Massachusetts, the need for men applies to all the churches.

TABULAR REPORT OF HOME MISSIONS IN 1920

States	No. of workers	No. of churches	No. church members	No. accessions	Churches built	Churches organized	To self-support	Men needed
California, No. ..	34	46	2,080	409	0	3	1	0
California, So. ..	54	53	2,760	672	3	1	11	5
Connecticut	63	69	3,004	228	0	1	1	4
Illinois	61	55	6,246	765	0	0	3	7
Iowa	22	18	1,344	214	0	0	0	10
Kansas	21	17	1,922	230	0	1	0	18
Maine	69	106	3,010	165	1	2	0	14
Massachusetts ...	144	173	10,941	906	1	1	15	7
Michigan	53	64	3,634	706	1	2	1	8
Minnesota	37	93	3,345	472	3	3	0	8
Missouri	22	24	2,114	187	1	0	3	1
Nebraska	16	11	593	95	0	0	0	37
New Hampshire .	39	48	1,705	107	0	0	2	5
New York	73	68	5,385	434	2	2	4	7
Ohio	35	26	3,845	653	1	0	1	0
Rhode Island	12	13	1,000	129	0	0	2	0
Vermont	48	37	1,601	85	0	0	0	7
Washington	52	61	2,823	474	0	2	1	10
Wisconsin	49	77	2,997	203	0	3	2	12
National Territory	540	803	28,320	3,615	12	17	3	131
Total 1,444		1,862	88,669	10,749	25	38	50	291
1919 1,437		1,846	87,381	9,555	20	19	37	269

SUMMARY OF REPORT OF C. C. B. S. FOR 1920

Grants and loans paid to churches in 1920.....		$465,726
Appropriated in 1920, 99 grants amounting to.....	$238,137	
Appropriated in 1920, 68 church loans amtg. to....	196,715	
Appropriated in 1920, 48 parsonage loans amtg. to..	71,675	
215 grants and loans amtg to.....		506,527
No. of applications left over to 1921, 133 amounting to.....		436,275
Amount of loan funds at work in churches July 1.....		1,023,000
Value of property on which aid paid in 12 months.....		2,310,000

SUMMARY OF REPORT OF C. S. S. E. S. FOR 1920

Number of field workers	54
Number of new mission Sunday Schools organized.....	109
Number of mission Sunday Schools reorganized	37
Number of Sunday Schools visited by C. S. S. E. S. workers....	2,623
Number of conventions and conferences participated in.....	872
Grants of lesson literature in 18 states amounting to.....	1,290

SOME SAMPLES OF FRONTIER WORK

(By "Frontier" is meant chiefly the remote sections of the states between the Mississippi Valley and the Pacific Coast, plus Alaska. Thousands of extensive communities sparsely settled are without religious ministry or served by home missionary workers. *The Snowy Mountain Parish* is an example, etc.)

THE SNOWY MOUNTAIN PARISH. At the foot of the Snowy Range of mountains in Central Montana lies this great field. The student pastor in order to reach all of his preaching points makes a round trip of sixty miles a Sunday. His schedule includes three Sunday Schools and five preaching engagements, a rather full program. The people of this region mainly are dry farmers and in spite of drought are making good. At present the houses of worship are poor little boxes of buildings or log cabins. With the return of prosperity several points will be ready to build. The citizens are intelligent and resourceful and will not always remain upon the home missionary list. Such work is a good investment. It takes a high-grade man to serve such a field, and he must be paid a living salary.

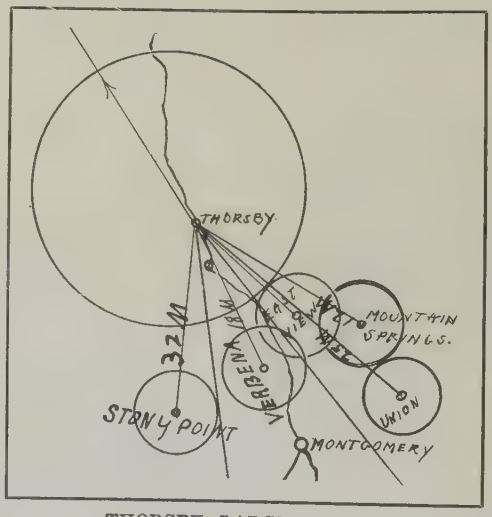
A MESSAGE FROM UTAH. One of the outstanding opportunities along Sunday School Extension lines is in a section of country taking in Bountiful and Sandy, near Salt Lake City, Plymouth Church in the city itself, almost under the shadow of the Mormon Temple, and Five Points, a district on the outskirts of Ogden. In this fourfold field, Sunday School and Young People's activities are in session every Sunday, and many week-day activities are also organized. These indicate the possibilities all over the state and amid frontier conditions everywhere.

A SNOWY MOUNTAIN PROSPECT

If the whole apportionment is received, it will be possible to add $100 to each home missionary's salary, conditioning it on the churches served doubling the amount, also to restore of the lost workers 100 on the frontier at a total outlay of $30,000. The Sunday School Society would be able to prepare the way for these missionaries at a cost of $140 each, and the Church Building Society could aid in securing needed buildings at an average of $445.

SOME SAMPLES OF RURAL WORK

COLLBRAN, Colorado, as a demonstration parish is becoming known throughout the land. (See former SURVEY, page 30.) The response of the people of Plateau Valley to the larger program has been remarkable. In a recent financial canvass it was discovered that nearly everyone within a radius of ten or fifteen miles had given something to the work. Through a comity arrangement the Methodist church at Plateau City has been turned over to Congregational direction as a part of the larger parish for a definite period of years. The spiritual interest seems to have deepened in the face of the financial drives. The parish car with its electric generator and moving picture outfit is kept in constant use. During the summer, a worker under the Sunday School Extension Society conducted Sunday Schools in the outlying regions, successfully directed the Camp Fire Girls, and assisted in other forms of Bible study, recreation, the putting on of pageants, etc.



THORSBY LARGER PARISH

The first unit of the parish house will be ready this fall, providing rest rooms, kitchen, dining room and other forms of social service.

In Alabama, a state six and one-quarter times larger than Massachusetts, and entirely rural, Thorsby stands for community building, with a program of religious and educational ideals. The town itself, with a population of about 600, is located geographically in the center of the state and constitutes the hub of Congregational activities in Alabama, where within an area of 52,000 square miles there are sixty Congregational churches with about three thousand members and two thousand Sunday School pupils. Thorsby has become one of the "Larger Parish Centers," and the Thorsby Institute has developed into The Alabama Religious and Educational Institute, with a state-wide program. Under the direction of the Congregational Church Extension Boards, with its expanded program, it stands for concrete demonstrations of the greater possibilities of community life and development, with the church as the center. In addition to the pastoral leadership and Institute faculty, a Sunday School Extension worker has been appointed whose task is that of developing Sunday Schools.

The Director of Rural Work has for his function the initiating of demonstration parishes similar to Collbran and Thorsby. For forty-eight states we have just one specialist in this department. If the full apportionment is provided, it will be possible to place three more at a cost of $15,000. The full budget will also allow us to restore 100 of the missionaries dismissed, at a cost of $30,000. The Sunday School Society would be able to prepare the way for these missionaries at a cost of $140 each and the Church Building Society could aid in securing needed buildings at an average of $445.

SOME SAMPLES OF FOREIGN-SPEAKING WORK

IT is an anxious moment for the immigrant who lands at Ellis Island. Home missionary activities begin at this point where we are supporting a social worker who seeks to render all possible service as the newcomer enters the United States. Through twenty nationalities we are now working in every part of the land. Various groups look naturally to the Congregational church for leadership. It is a problem of raising up leadership within the various groups, of erecting houses of worship, and of assisting in the salaries of ministers. It is pathetic to witness the heartfelt appreciation of those who are helped by the Society.

AN ANXIOUS MOMENT

As a sample of the work with the twenty nationalities listed below, study the record of the German churches, largely German-Russian, as given in the last Year Book. Total churches, 244; members, 17,657; Young People's Societies, 3,495; additions, confession, 1,823; by letter, 624; total, 2,477; removed, 1,443—1,004 gain; total benevolences through missionary societies, $20,221; Pilgrim Memorial, $1,164; other Congregational gifts, $17,877; undenominational offerings reported, $28,948; Woman's Home Missionary Federation, $605; grand total, $68,815.

Loveland, Colorado, may be taken as a typical German-Russian church. It was organized in 1901, with twenty-five members, the first church erected in 1905, the second in 1915, seating about 1,200 people, the church property, valued at pre-war prices at $20,000, could not be duplicated for $60,000; total membership, 378; total benevolence 1920, $1,893.

The entire apportionment would enable us to return to service about forty foreign-speaking workers at an annual cost of $10,000. The Sunday School Society would be able to prepare the way for these missionaries at a cost of approximately $140 each and the Church Building Society could aid in securing needed buildings at an average of $445.

FOREIGN-SPEAKING MISSIONS—1920

Armenian	19	Polish	1
Assyrian	1	Portuguese	2
Bohemian	4	Slovak	10
Chinese	1	Spanish	14
Dano-Norwegian	22	Swede-Finn	2
Finnish	52	Swede	48
French	4	Syrian	1
German	89	Turkish-Armenian	1
Greek	3	Welsh	6
Indian	2		
Italian	22	Total	304

SOME SAMPLES OF CITY WORK

EARLY home missionary work was exclusively for frontier and rural places. But America has come to be a country of cities. More than half our population are city dwellers.

The city is a home missionary field. It calls for heroic service and large initial expenditure. The denomination which does not broaden its base in the populous and resourceful cities is certain to deteriorate.

The Extension Boards now have a Director of City Work, Rev. L. H. Royce, whose whole time is given to starting and developing churches in our city centers.

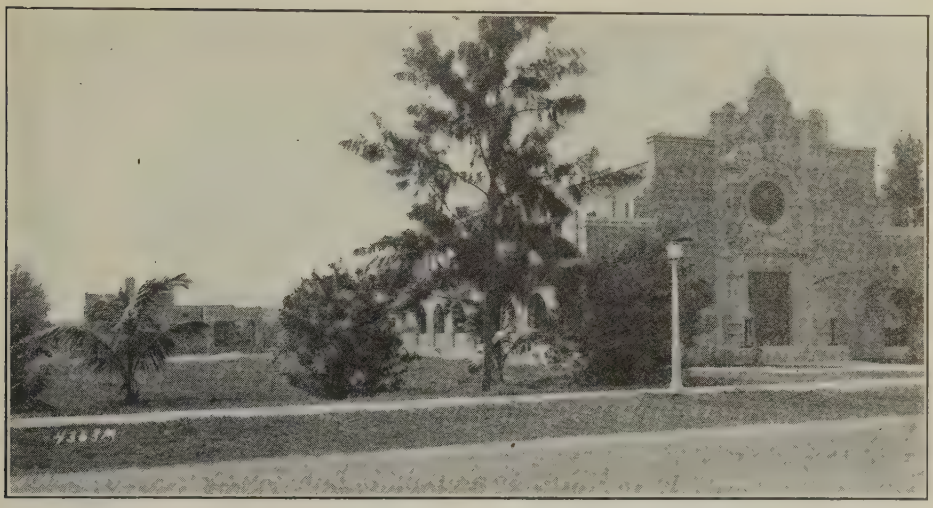
Mr. Royce has lately concentrated his attention upon a growing suburb of Miami, Florida. A long peninsula across Biscayne Bay is the ocean front of the city. It is rapidly being settled. A fine Spanish Mission church was planned to meet the needs of the hundreds of people there. The auditorium and parsonage are already completed. A church of 32 charter members, a Sunday School of 125, and a Woman's Association of fifty, are organized. The present plant is worth $100,000. It was secured by grants and loans from the Church Building Society.

This is the only church in the community. The hearty co-operation of the tourist colony as well as of permanent residents is enlisted. There will need to be no permanent outlay of missionary money.

Another city development of different character but of urgent importance is in Canton, Ohio, where we have a church of more than 800 members, representing 500 families. It is in a teeming manufacturing center. They have built for community service. They provide for physical, social and recreational needs. The church plant is valued at $250,000. The Church Building Society has given generous aid with grants and loans.

Other city cases of extreme urgency calling for exceptional aid are Hancock, Michigan, which in sixty years has sent to our benevolent societies $47,000 and is now caught in its building crisis by a labor upset which

MIAMI BEACH, FLA., ARCHITECTS' PLAN



MIAMI BEACH, FLA., AUDITORIUM AND PARSONAGE

cripples it; Wichita, Kansas, United Church, which has in hand a new building to cost $130,000 to meet extraordinary needs; two churches in Greater New York to care for the thousands of Negroes of the recent migration; Chattanooga, Tennessee, where Pilgrim Church is struggling to secure a $60,000 plant.

For the entire country, with more than a hundred great cities, we have only one man for this important city work. The full apportionment would permit us to employ three more city specialists at a cost of $15,000 for salary and expenses. It would also permit us to restore to service 100 city missionaries, one to each of 100 cities. The cost would be about $30,000. The Sunday School Society could prepare the way for them at a cost of $140 each; the Church Building Society could aid in securing buildings at an average of $445 or ten times that amount for one-tenth of them.

CANTON, O., FIRST CONGREGATIONAL CHURCH

SOME SAMPLES OF WORK IN EDUCATIONAL CENTERS

ONE of the most significant developments of recent American life is the rapid growth of tax-supported institutions of higher education. There are now over 250 such institutions, including universities, agricultural and technical schools, with state normal schools and colleges. Frequently these great institutions are located in small communities whose resources are wholly inadequate to meet their religious needs. To quote the I. W. M. Survey:

"Many surprising conditions are being disclosed. A few instances will illustrate. One state college with 2,000 students during the twelve months is in a small community with but one church whose building will not seat more than 250 people. Another is five miles distant from the nearest church. Another is served by two little churches with less than forty members each, with buildings so small and so badly located that they are almost useless. There are many student communities without a church that is able to support a ministry adequate to the needs of the faculty and students."

The local communities are not only unable to provide the religious care for such institutions, but it is not their exclusive responsibility. As the students come from all over a state or from all states, so the responsibility for adequate religious equipment and service should be shared by the state and national religious organizations. Take as an example the opportunities at Ann Arbor, Michigan.

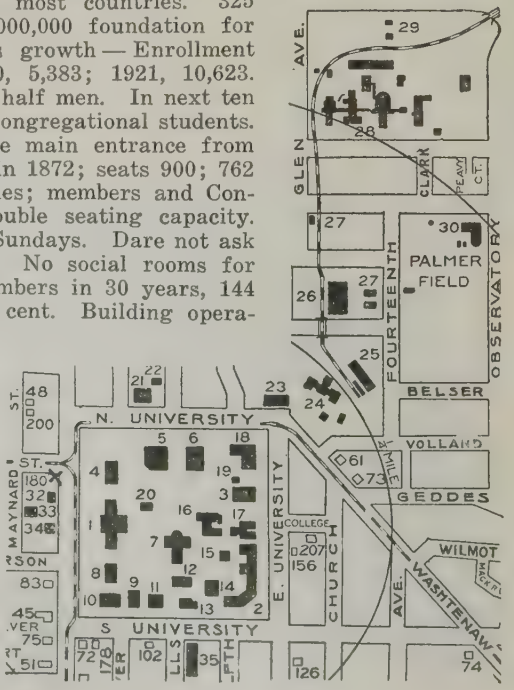
ANN ARBOR

Home of the University of Michigan

Net University enrollment, 10,623. School of Music, 600; High School, 900. Total student population, 12,000. 3,500 to 5,000 other transient residents. Students from all states and most countries. 325 foreign students in 1921. $2,000,000 foundation for Oriental women. Tremendous growth — Enrollment 1890, 2,153; 1900, 3,441; 1910, 5,383; 1921, 10,623. Congregational students, 1,067, half men. In next ten years, 5,000 to 8,000 different Congregational students. Congregational Church opposite main entrance from city. See cross at 180. Built in 1872; seats 900; 762 members; 152 in faculty families; members and Congregational students, 1,829, double seating capacity. People regularly turned away Sundays. Dare not ask for new members — no seats. No social rooms for student work. Increase in members in 30 years, 144 per cent; University, 365 per cent. Building operations imperative.

LEGEND

180, Cong'l. Church
1, Univ. Hall
4, Law Building
32, 33, 34, U. Bldgs.
83, Zeta Phi Frat.
45, Mich. Union
75, Sigma Chi Frat.
51, Alpha Delta Phi
200, School of Music
Black rectangles, University buildings
Open rectangles, Public buildings



But little imagination is necessary to be gripped by such a situation. Right at the main entrance from the city, surrounded by 10,000 alert students from everywhere and going back to everywhere to be leaders in all phases of human life, what a strategic opportunity to mold the world! But, although the state appropriated at the single session of 1920 $4,800,000 for buildings and equipment, the church, built forty-nine years ago, turns students away regularly for want of room and has no equipment for work among students. It is too much to ask that a small community should assume this service unaided. The local church is willing to do its best. It has plans for building operations. Certainly it would not be too much to ask that over and above normal assistance that church should have the backing of the Building Society for $25,000 at the very lowest. The full apportionment would make this possible for Michigan one year, and for some other state each year. It seems too little to ask when we consider that in the student bodies of to-day are found the world's leaders of tomorrow.

Or we may turn to the State Agricultural Colleges. We might as well stay in Michigan for this sample also. At East Lansing, Michigan, is located the State Agricultural College. It is a typical case of the small town with the comparatively large institution calling for service beyond its resources and centering responsibility there that is denomination wide.

Here is a clear field with no overlapping. Population 3,000; enrollment 1,500; only one church, with other denominations assisting in student work. Here is a strategic opportunity; a procession of youth determining their futures; church members to be kept close to church work, and others won to the church; possible recruits to be won for the rural ministry that will do the job; a supply of agricultural missionaries for all the fields of the American Board in China, India, Africa, the Balkans, etc., if properly cultivated.

Plans are under consideration for a combination of four denominations. If this is not feasible doubtless the present plan will continue with three other bodies assisting in maintaining a student pastor and other workers. To make good there should be a plant costing from $100,000 to $200,000. The town is devoted to the work and can possibly provide half of the amount. The churches of the state will co-operate. The ordinary grant for a town of 3,000 from the Building Society would not exceed $5,000. Five times that amount would be too little for the challenge here where work is for students who cannot build church buildings but who can build the Kingdom of God. To make a grant of $25,000 would cut off from aid ten average churches of the 80 now on the waiting list. We need such grants for perhaps 50 such opportunities, but unless the additional money required is given, it will be impossible to meet such strategic opportunities. Our churches will surely heed such a call.

SOME SAMPLES OF NEGRO WORK

THE Negroes of the North, mostly migrants, present a great unmet missionary opportunity. The exodus, the depression—then what? Problems by the score, of adjustment, social, political, religious, economic. Numbers returned South, but many still come North, evidently here to stay. They spread out and settle down. Thus the race problem is permanently nationalized.

PLYMOUTH CONGREGATIONAL CHURCH, DETROIT

What are our churches doing? The Negro Department of the Home Missionary Society is in touch with the constituency where the opportunity is great, advising and cooperating.

Out of thirty Negro churches, two are new, four are yet unrecognized, and there is a call for six more at the very least. They lead in social service. At Springfield, Dr. DeBerry has the most extensive plant in America, employing eleven workers. In Brooklyn, Dr. Proctor is projecting a great successful program. New Haven and Hartford have two workers each. Chicago and Cleveland are adding social workers. The new work under Dr. Garner in New York is calling for a staff to meet the largest single opportunity of the country. Detroit, the major success of the year, has grown from twenty-five to one hundred and fifty members, has a plant worth $23,000 against nothing a year ago, has two workers, a community program, including a home for working girls, club rooms for boys, work for unemployed women, motion pictures. This group of churches is handicapped, not by a lack of leaders of training and vision, but for equipment equal to the opportunity.

OFFICERS OF PLYMOUTH CHURCH

Rev. H. M. Kingsley, as Director of work among Negroes in the North, has responded to calls from churches and groups in Boston, New York, Buffalo, Cleveland, Chicago and other cities. He started Plymouth Church at Detroit and assisted in getting Dr. Garner to come to New York. He cannot begin to respond to the urgent calls for his services. He is equally at home in churches, conferences, among groups of laborers in street meetings or discussion groups. His services are exceedingly valuable as an interpreter of present conditions as well as a superintendent.

WHAT DO WE NEED IN CHURCH EXTENSION?

1. **Men.** We need more men, but especially stronger men. Ministers themselves are foremost in confirming this statement. Doubtless, about one-half of our ministers do not have regular college and seminary training. We hasten to say that education cannot replace piety, and hasten again to insist that piety cannot make good the want of education. Both are essential.

By last year's Year Book, of 5,924 churches, 1,331 were pastorless.

There are 650 fewer pastors serving churches than in 1914; 93 were ordained in 1920; 139 died. Many were diverted to other callings.

The Extension Boards are seeking (1) a grading up of our work all along the line; (2) to see that every minister has a man's job; (3) the elimination of overchurching; (4) the proper development of the individual field; (5) an adequate support for every minister (See page 28).

The Home Missionary Society appeals for five bands of young men to go out under guarantee of at least $1,500 and house, or equivalent, with automobile where necessary: a Rocky Mountain Band; a Montana Band; an Oklahoma Band; a Washington Band; and a Dixie Band, each of five strong men.

2. **Money.** Money needs are expressed at the minimum in the full apportionment; there is no overload. The increase of salaries is imperative. 70 per cent of missionary pastors have less than $1,500 per year; 28 per cent are under $1,000. The full apportionment would make it possible to add on an average $100 to each home missionary salary, requiring the churches served to do at least as much, and to promote salary increases for all pastors.

The restoration of the force to its full quota is the second essential. We have dropped 344 missionaries since 1914. There are 562 fewer home missionary stations than in 1916; 27,485 fewer pupils in home missionary Sunday Schools, and the average cost for a year's labor is 70 per cent higher. Here the church's nerve of growth is cut.

Better building equipment is the third challenge. Compare the rapid advance in business and public buildings with that in church construction; note that more than two-thirds of our churches are handicapped by inadequate building facilities, and realize that not to speed up our building construction is to tie the hands, especially of the pastors. That way lies failure.

Sunday School extension we have been playing with. Think of a great nation-wide denomination spending less than $100,000 annually on extending the Sunday School, when two-thirds of our Protestant children and youth are without religious education! We ask that it be increased to $125,000.

What was done with the money is the natural question asked. One is told that in two years home missionary contributions have increased 86 per cent, and the others comparably. (1) Unescapable expenses were met—rents, travel, printing, promotion, all increased unavoidably. (2) Toward restoring the 351 missionaries dropped since 1914, 7 additional men were put at work. (3) The major portion of the money went to increase low salaries. So nearly as can be gathered from twenty treasuries this has amounted to about $150,000, or an average increase per pastor of something over $100. (4) Building grants have averaged $792 higher than in 1919, an aggregate increase of $78,408. With the Sunday School Extension Society it has meant better salaries for the field force and the employment of twenty college students for summer work.

The askings therefore for *new money* are:

For the Home Missionary Society to restore 344 workers to the force....	$134,660
Increase in pastors' salaries	233,000
Services outlined in Survey of the Sunday School Extension Society.....	47,624
Building Society, toward meeting the tremendous building demands....	178,000

PASTORS' SALARIES

EVERY able-bodied pastor should receive at least $1,500 and parsonage. The following table is a study of salaries from this standpoint. The order followed is that of percentages below the minimum. Districts are those of superintendents' areas. (See notes for states.)

1920 Salaries by States and Superintendency Districts

States and Dists.	Under $1000	$1000 —1499	$1500 —1999	$2000 —2999	$3000 and over	%under $1500
Missouri	4 = 10%	7 = 17%	12 = 28%	13 = 31%	6 = 14%	26%
Kansas	7 = 9%	19 = 26%	30 = 40%	15 = 20%	4 = 5%	34%
*a*Rocky Mnt	7 = 10%	18 = 25%	22 = 30%	17 = 23%	9 = 12%	34%
Rhode Island	6 = 18%	6 = 18%	9 = 28%	8 = 24%	4 = 12%	36%
Iowa	27 = 13%	50 = 24%	65 = 32%	54 = 26%	11 = 5%	37%
*b*Middle Atlantic	20 = 18%	23 = 21%	31 = 28%	19 = 17%	18 = 16%	39%
Minnesota	24 = 17%	34 = 24%	42 = 29%	31 = 22%	11 = 8%	40%
Illinois	39 = 15%	63 = 24%	72 = 28%	57 = 22%	30 = 11%	40%
California, S.	15 = 15%	23 = 24%	36 = 36%	11 = 11%	14 = 14%	40%
*c*Southwestern	1 = 8%	3 = 25%	4 = 33%	2 = 17%	2 = 17%	40%
*d*Central South	6 = 13%	14 = 31%	12 = 27%	7 = 16%	6 = 13%	42%
Indiana	2 = 8%	8 = 33%	6 = 25%	4 = 17%	4 = 17%	42%
Nebraska	13 = 10%	43 = 33%	50 = 39%	18 = 14%	5 = 4%	43%
Ohio	50 = 27%	35 = 19%	39 = 21%	36 = 19%	26 = 14%	45%
New York	52 = 21%	69 = 28%	47 = 19%	43 = 18%	34 = 14%	46%
California, N.	10 = 12%	29 = 36%	25 = 30%	10 = 12%	8 = 10%	48%
Wisconsin	41 = 25%	37 = 23%	38 = 23%	36 = 22%	11 = 7%	48%
Massachusetts	76 = 15%	172 = 34%	104 = 20%	84 = 16%	77 = 15%	48%
Connecticut	55 = 20%	80 = 30%	68 = 25%	51 = 15%	27 = 10%	50%
Washington	33 = 29%	23 = 20%	36 = 32%	17 = 15%	5 = 4%	50%
South Dakota	21 = 20%	32 = 31%	39 = 38%	9 = 9%	2 = 2%	51%
Michigan	46 = 24%	61 = 31%	43 = 22%	29 = 15%	15 = 8%	55%
Oregon, Idaho	12 = 19%	24 = 39%	14 = 23%	9 = 14%	3 = 5%	58%
North Dakota	21 = 32%	19 = 29%	15 = 22%	10 = 15%	1 = 2%	61%
Vermont	31 = 20%	70 = 46%	34 = 22%	13 = 9%	4 = 3%	66%
Montana	26 = 45%	14 = 24%	10 = 17%	6 = 10%	2 = 4%	70%
Maine	79 = 48%	33 = 20%	31 = 19%	15 = 9%	6 = 4%	72%
New Hampshire	47 = 30%	68 = 43%	22 = 14%	12 = 8%	8 = 5%	73%
Hawaii	46 = 65%	9 = 13%	6 = 9%	6 = 9%	3 = 4%	78%
*e*Southeastern	60 = 66%	15 = 16%	7 = 8%	4 = 5%	5 = 5%	84%
*f*Colored	55 = 75%	16 = 22%	2 = 3%	0 = 0%	0 = 0%	97%
Totals	932 = 23%	1137 = 28%	971 = 24%	636 = 16%	361 = 9%	51%

WE ARE GAINING.—We added $600,000 to pastors' salaries last year. The average salary in 1920 was 11.8% higher than in 1919 and 45% above 1916. In 1919, 63% fell below the $1,500 minimum, and 29% below $1,000, as compared with 51% and 23% in 1920.

MUCH REMAINS TO DO.—Over half of our pastors are without a living wage, 23% receive less than $1,000. The average salary is $1,600. $1,400,000 should be added to salaries at once.

WE HAVE A PLAN.—A definite, persistent campaign is on to stimulate churches to increase salaries. $700,000 is needed to lift low salaries to the $1,500 minimum. Another $700,000 should be added to salaries now above the minimum, but still inadequate. *The C. H. M. S. asks for $233,000* to aid weak churches on condition that they provide the other two-thirds.

NOTE.—*aRocky Mountain;* Col., Utah, Wyo. *bMiddle Atlantic;* D. C., Md., N. J., Pa., Va., W. Va. *cSouthwest;* Ariz., N. M. *dCentral South;* Ark., La., Okla., Tex. *eSoutheast;* Ala., Fla., Ga., Ky., Miss., N. C., S. C., Tenn. *fColored Conventions;* Ala., Ga., La., N. C., S. C., Tenn., Tex.

WHAT WOULD HAPPEN IF THE NEEDS WERE NOT MET?

NO one can give categorical word as to what will happen in a world in which Divine Providence rules. But speaking from the standpoint of human observation, three things would seem to be expected from failure in this particular.

1. **The Church of the Pilgrims would deteriorate.** Church extension work has to do with the beginning and continuing life of the churches. In its strength the churches are strong, in its weakness the churches are weak. A survey is a diagnosis discovering weak spots. We note three symptoms demanding attention: (a) *A certain element of weakness* which calls for vigorous extension work. 61 per cent of our churches report 100 members or less; 38 per cent report 50 members or less; 44 per cent fail to report any additions on confession; 14 per cent of our membership is on the absentee list; three times as many members are dropped as are taken from our roll by death. (b) *The loss of churches.* 96 churches were dropped from our list in 1920; 61 new churches were organized—a net loss of 35. The record for five years is: in 1915, 6,103 churches; in 1916, 6,089; in 1917, 6,050; in 1918, 6,019; in 1919, 5,959; in 1920, 5,924—a loss of 179. Had we maintained the average addition of new churches before 1914, that is, 139 per year, we should have shown a net gain of 73, a difference of 252. (c) *Relative loss of members.* The Protestant gain in the census decade amounted to 23.4 per cent. The Congregational gain 9.2 per cent, two-fifths that of the Protestant churches as a whole. The gain in population was 14.9 per cent against our 9.2 per cent, or less than two-thirds as fast as the population.

These figures are not recorded as the whining of the pessimist, but as facing the facts squarely, in confidence that the appeal for church extension work will make it possible to recover our position in the column of advance. In this we have occasion for courage in the fact that 1920 saw the largest number of accessions in our history and a net gain of 1.35 per cent, restoring the Congregational churches to an average increase equal to that of the population of the country. *Given adequate resources in men and money the Church Extension Boards can and will convert retrogression into procession.*

2. **We should lose our spiritual life.** No individual, church or denomination can hope to retain spiritual life while facing religious obligations and opportunities without concern and without endeavor. That the Congregational Christians of America should have no concern about their obligations is beyond thought. Moreover, the pages of this SURVEY make evident that the concern is vital and the determination to meet the case strongly is firm.

3. **Christ's Kingdom would recede.** True, the Lord God may deal with other forces. The fact is ultimate, however, that so far as we are concerned, if we fail to meet the present opportunities the Kingdom of Heaven will fail.

The fundamental challenge to American Christians who believe in the redeeming power of Jesus Christ is the fact that of our Protestant population old enough to consider church membership, there are two who are not members to one who is, and that of those under twenty-five years of age, there are two not in Sunday School to one who is. All the churches deal with this situation, but Church Extension forces are their shock troops for advance.

The budgets on the following page show the money needed for reinforcements that will surely turn retreat or mere holding on into victory and progress. They are based on the continuation of the amount of work done last year at the same cost, with additional items specifically noted in the preceding pages, making up the contingent budget which cannot be appropriated until the money is assured.

HOME MISSIONARY SOCIETY BUDGET FOR 1922

	1920 Net Receipts	1920 Expenditures	Current Budget	Needed Budget
National Society	$390,128	$410,954	$423,698	$547,774
Cal. No.	17,337	18,636	26,570	27,000
Cal. So.	29,675	19,371	20,101	25,000
Conn.	45,902	45,902	39,460	50,000
Ill.	33,353	22,926	34,360	35,000
Iowa	20,277	16,557	25,000	25,000
Kans.	14,636	14,814	15,530	19,000
Maine	20,922	20,763	22,840	27,000
Mass.	94,350	97,625	107,529	125,000
Mich.	29,085	25,827	29,410	30,000
Minn.	41,310	33,699	42,457	43,000
Mo.	8,895	8,487	13,165	13,000
Neb.	15,410	14,473	15,920	18,000
N. H.	15,332	14,261	18,100	18,500
N. Y.	42,161	36,678	40,345	48,000
Ohio	15,373	18,469	20,316	24,000
R. I.	6,687	5,503	6,415	7,000
Vt.	17,801	20,622	25,612	26,500
Wash.	20,592	21,238	25,500	28,500
Wis.	25,862	20,007	22,000	26,000
City Societies	131,627	130,254	143,280	169,000
Total	$1,036,715	$1,027,066	$1,117,608	$1,332,274
Less Income from Investments, Legacies, etc				332,274
Contributions needed				$1,000,000

(*Of the total budget, for N. Y. office and national field work:* 1920, $92,866; *current budget,* $85,950.)

CHURCH BUILDING SOCIETY BUDGET FOR 1922

	1920	1922
New York Office and National Field Work	$74,018	$44,200
District and department field work	16,513	190,000
Property upkeep, taxes, legal fees	6,006	6,000
Grants and loans to churches	467,944	633,800
Total	$564,481	$703,000
(*Current C. C. B. S. Budget about* $600,000.)		
Less estimated income:		
Repaid loans and grants	$185,000	.....
Property sales	38,000	.....
Legacies, interest, etc	55,000	.....
Total	$278,000	$278,000
Contributions needed		$425,000

SUNDAY SCHOOL EXTENSION SOCIETY BUDGET FOR 1922

	1920	1922
New York Office and National Field Work	$22,855	$19,426
Missionary Service of National Office	38,414	61,590
Missionary Service of Cooperating States	15,694	25,200
Grants of Literature	1,291	2,400
Survey items contingent on receipts	....	16,384
Total	$78,254	$125,000
(*Current C. S. S. E. S. budget,* $118,194.)		

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE work of this Board is to aid Congregational ministers retired from service, widows of ministers and orphaned children of ministers who are too young for self-support. Fourteen State Relief Societies co-operate in this task. Grants are made on the ground of service rendered and to meet the disasters of life, poverty, sickness and sudden death.

The Year 1920

The National Society received from gifts and other incidental sources, $74,349.15 (besides $6,712.67 from State Societies); from interest on endowment, $60,129.97, and from legacies, to be added to endowment, $15,635.73. $92,058.53 was paid to 383 grantees and $19,571.24 to State Societies for distribution by them.

The State Societies received $24,045.87 from contributions (in addition to $19,571.24 from the National Society); $21,607.48 from investments, and $3,729.90 from legacies. $53,843.56 was paid to 287 grantees and $6,712.67 to the National Society.

A study of these figures shows how meager are our pensions to life-long servants of the churches. Surely none will argue that our askings under the $5,000,000 apportionment are extravagant.

The National and State Societies therefore disbursed $145,902.09 to 670 pensioners, representing upwards of 1,000 persons.

Multiplying Appeals

The day (August 10) that this page is prepared, the mail brings the following applications:

1. From Vermont. For one of the most beloved ministers, retiring from a pastorate of 38 years at the age of 85, having completed 56 years in the active ministry.

2. From Illinois. For the widow of a former officer of the National Council, left with three young children, who has sought heroically to support herself and her little ones by teaching school.

3. From South Dakota. For a man 75 years of age, retiring after noble and self-sacrificing service.

4. From California. For a faithful minister and his wife that their meager grant of $150 should be doubled.

5. From Washington. For clothing for a man 76 years of age and his wife, 72 years.

Imperative and Increasing Obligation

The Board's full apportionment in 1922 would add approximately 20 per cent to its present income, exclusive of legacies. As the endowment far more than covers all expenses, this entire increase would go to meet new applications; to enlarge the present inadequate grants; and to enable the Board to make a beginning of the proposed "Service Pensions" to all retired ministers deprived of the reasonable comforts of age, not as relief from destitution, but as a tribute of esteem for noble service, rendered with such slight return as to leave old age unguarded. Applications pending today, if granted, would threaten a deficit by the end of the year. Moreover, the number of applicants is bound to increase until a large proportion of our ministers reach the years of age guarded by the beneficent provisions of the Annuity Fund. Our respect and love for our veterans enhance the imperative, "*Now when I am old and gray-headed, forsake me not.*"

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

THE Annuity Fund is the organization authorized by the National Council to provide annuities for Congregational ministers in co-operation with the ministers and the churches and to administer for this purpose the income of the Pilgrim Memorial Fund and other endowments.

This Fund was temporarily placed upon the Apportionment Schedule in 1921, in order that the older men now annuitants, or about to become annuitants, may receive the largest practicable benefit from the movement for the protection of the ministry, and the raising of The Pilgrim Memorial Fund.

Of the maximum annuity of $500, contemplated by the certificates under the "Original Plan," the member's payment provides $100 and the income from the Endowment Fund at the present time provides $200. The churches are asked to provide the remaining $200 by the assignment, for this purpose, of a small percentage in the Apportionment Schedule. Without this provision many men would pass through their old age with only a portion of the annuity they had hoped to receive, for the trustees would not be warranted in making full payments while the Pilgrim Memorial Fund, the chief endowment of the Annuity Fund, is only partly collected. For 1922 one per cent of the Apportionment is so assigned.

For a Few Years Only and Not for Endowment

These contributions from the churches are not to increase the permanent funds. When, in the judgment of the Actuary and the Trustees, the Endowment, which is increasing steadily day by day, can safely assume the payment of the full annuity, a place in the Apportionment will no longer be required.

Approved by the National Council

The National Council at Los Angeles unanimously adopted the following resolutions presented through the Commission on Missions:

"WHEREAS, The ministers now advanced in their ministry will not be able to make requisite accumulation for an old age annuity under the 'Expanded Plan' in the comparatively brief period of active service remaining to them, and

"WHEREAS, The 'Original Plan,' more favorable in its immediate results for these older men, is unable with the present endowment to pay the full benefits provided by the certificates of membership, therefore,

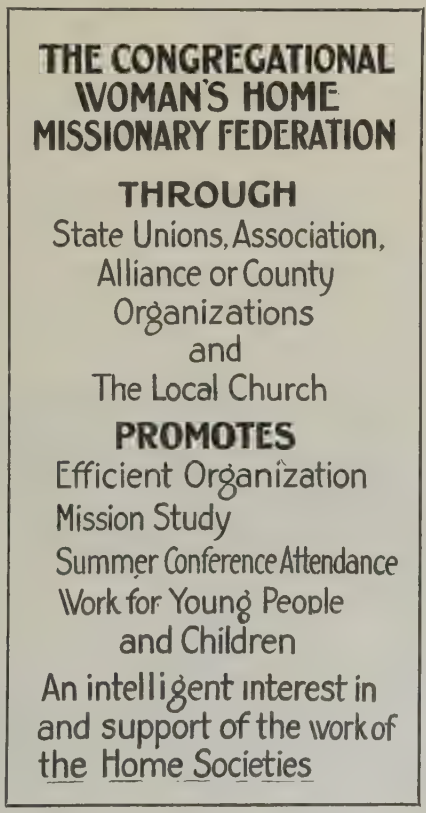
"The Commission on Missions recommends the continuance of the provision through the Apportionment Plan to enable the Annuity Fund to maintain these annuities under the 'Original Plan' at the maximum after January 1, 1922. This will provide for all members of this Fund who have served the churches for thirty years an annuity of $500."

Fulfilment of Sacrificial Foresight

More than 1,000 men are members of the Annuity Fund under the "Original Plan" and are making annual payments from their scanty salaries in the faith that the churches will provide their full part. By devoting to this purpose $1.00 in each $100 given under the Apportionment, we assure these faithful ministers that the modest protection of their age to which they have looked forward will be forthcoming. *The churches surely will keep faith with these men of God.*

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE Congregational Woman's Home Missionary Federation is the national body which represents the several Woman's State Home Missionary Unions in their work for the advancement of Congregational Homeland Missions. It was organized because of two needs increasingly felt in our woman's home missionary work. One of these was the need of a central body which should represent Congregational women interdenominationally, since separate Unions could not speak for the denomination; the other the need of a similar body to make efficient the work undertaken by the state organizations through a closer linking together of interests and through definite promotion along the lines of education and activities.


THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION
THROUGH
State Unions, Association, Alliance or County Organizations and The Local Church
PROMOTES
Efficient Organization
Mission Study
Summer Conference Attendance
Work for Young People and Children
An intelligent interest in and support of the work of the Home Societies

Unity in the Federation gives standing with the National Council and the National Homeland Societies. Through the Federation, Congregational women are represented on the Council of Women for Home Missions and thus share in the larger interdenominational activities and interests which are becoming more and more important. In 1919 the Federation assisted in financing representatives at twenty-three such Conferences.

Working through its constituent State Unions, the Federation provides home mission programs and literature, promotes mission study classes and conferences, projects home mission campaigns and enterprises, and by these means develops in our women an intelligent interest in and support of denominational responsibilities.

Through the Pilgrim Prayer Guild the Federation co-operates with the Commission on Evangelism. The Guild is a Fellowship and its purpose is to deepen the prayer life that this unused power may be released for service by those women who for any reason are unable to engage in the more active service for the Kingdom of God; to bring these women into heart-warming touch with those who are able to assemble at stated times for prayer, study and work; to direct this work that it may be the controlling influence in personal co-operation of life, service and gifts. Literature is provided and devotional

reading recommended, including the Lenten Fellowship of Prayer provided by the Commission on Evangelism of the National Council.

OUR FINANCES

Heretofore the income of the Federation has come from funds prorated among the Homeland Societies and also from dues of the State Unions based upon the annual receipts of the Unions.

In order that the Woman's Home Missionary Federation may more fully represent the Woman's State Home Missionary Unions nationally, some change in its financing is imperative. The necessary promotional expense incurred by the State Unions in raising their share of the money for national benevolence should be credited on apportionment.

At a meeting of the secretaries of the National Homeland Societies June 16, 1921, the following recommendations were offered by a subcommittee of the Federation, were approved by the secretaries and later favorably voted upon by the Commission on Missions June 25, as follows:

(1) That the Unions retain 5 per cent of their total contributions to the Homeland Societies to meet the promotional expense of raising the money. In this case the National Societies will not rebate 5 per cent of these gifts as heretofore.

(2) That the State Unions pay to the Federation not less than 2 per cent of their total receipts to finance the Federation.

On the basis of the increased apportionment this will furnish an income which will make it possible for the Federation to do the expanding work it is called upon to do; this plan to become operative January 1, 1922. The total receipts of the State Unions will be reported in the C. W. H. M. F. column in the National Council Year Book.

THE STATE UNIONS

Thirty-nine State Unions are united in the Congregational Woman's Home Missionary Federation. Each Union is responsible within its own territory for the carrying on of the woman's home missionary work. Each Union, therefore, faces a twofold task. First, the missionary education of its women, second, the meeting of its financial responsibilities.

A most necessary and efficient activity of the State Unions is represented by the home service—the provision for the needs of our missionaries in their homes by the family boxes prepared by local auxiliaries and sent as a token of good will to these missionaries who prize them most highly.

Co-operating with the Joint Committee on Missionary Education, the Federation provides outlines for young people's organizations, programs and missionary activities. There must be efficient organization if tasks such as these are to be accomplished and this involves a plan of work by which the State Union is familiarized with the fields where its money is assigned. With these fields

THE WOMAN'S HOME MISSIONARY UNIONS

Share

In the support of missionary pastors and Sunday School workers

In the establishment of hospitals and social centers

In the building of churches and parsonages

In the maintenance of Christian education

In the work of Ministerial Relief

IN THE WHOLE TASK OF MAKING AMERICA A CHRISTIAN LAND

it establishes personal relationships that their needs may be visualized.

The State Unions are actively interested in important denominational enterprises. These include fields of all the Homeland Societies.

AMERICANIZATION

Congregational women have definite obligations to the foreign women in our midst and have made large investment in the building and equipment of Schauffler Missionary Training School, as well as providing scholarships that trained workers may intelligently and sympathetically present the claims of Christian ideals. The Unions also support a goodly number of the missionaries who are preaching the Gospel to the stranger within our gates. (See page 21).

CHURCHES AND PARSONAGES

During 1919 thirty-seven Unions sent to the treasury of the Church Building Society $18,000 to make possible sanctuaries for the worship of God and homes for our ministers.

Women's State Unions support work in Negro Schools (See page 6) and among the Highlanders of the mountains of Tennessee, Georgia and the Carolinas (See page 10). During the year 1919 the State Unions sent to the treasury of The American Missionary Association $51,129.16. Scholarships in our Education Society academies and colleges are always attractive and the State Unions designated $10,000 for these scholarships in 1919.

PLEASE LET US HELP?

THEY only lasted five minutes each, those four Sunday School addresses, but they were talks concerning missionary activities, and were made by a live home missionary worker, and really meant something to those who heard them. They were made on four successive Sundays before the members of a growing school in the Southwest with growing interest.

On the fourth Sunday the speaker was invited into the Primary Department, where the little folks handed her a one dollar bill asking her to use it in building churches or organizing Sunday Schools where people could learn to be good. Then they were told of a Mexican Mission, where the roof had been blown off the building, and the little folks asked that their offering might go to that place. It will not put on the new roof, but it will help, and above all other things, teach those little people the gladness of giving.

Immemorially, the women have been gleaners for missions. There are hundreds of thousands of dollars waiting thus to be gathered in. But in addition to this important service the women of our churches set themselves to secure regular and substantial support of all our missionary endeavors. For the Homeland Societies their aim for 1922 is $700,000, or more than twice as much as was raised in 1920.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Founded in 1810, the oldest Foreign Mission Board in America. As pioneers in many fields, its missionaries have opened doors for the Gospel of Christ and for Christian Civilization throughout the world.

The Cabinet Officers

Standing, from left to right: Secretaries Bell, Clark, Belcher (Assist. Treas.), Eddy. Seated: Secretaries Strong, Barton, Gaskins (Treasurer), Patton.

AN INVENTORY OF A GREAT WORK

19	Missions, working in 30 different languages.
800	Missionaries and associate missionaries.
4,941	Native teachers, preachers, and helpers.
1,252	Schools, in 19 great Missions.
70,000	Pupils in all schools—the leaders of the future.
30	Colleges, normal and training schools.
12,000	College boys and girls under training.
82	Hospitals, centers of relief and preventive medicine.
500,000	Treatments per year in the name of Christ Love.
$2,100,000	Total receipts from churches and friends.
$275,000	Contributions of native churches.

YESTERDAY AND TO-MORROW

In all the Board's history no greater victory was ever achieved from out the jaws of calamity. On July 1 a current deficit for this year alone of $200,000 was revealed in the figures, in addition to the debt of $242,000 carried over from 1920. The facts were spread abroad and answers poured in. When the books closed we had cleared the year safely and taken from the old debt $80,614. A deep sense of gratitude to God pervades every word of this SURVEY. Clearly this work is in God's hands.

Every friend of the Board enters the new year with a sense of guidance and achievement. All records for gifts have been broken. Receipts from individual givers in answer to the special appeal exceeded highest hopes. In spite of business depression 3,400 loyal supporters sent in their gifts, piling up the gratifying total of $124,000, an increase of 100% over last year. The increased goal of the new Apportionment produced a gain of $91,856 from the church treasuries. More than two hundred churches sent gifts which gave not a penny last year. When **More People** give a **Larger Gift**, then **Loyalty, Determination and Sacrifice are Here.**

WHAT OF THE FUTURE?

This SURVEY is published too early to print the actual budget for 1922. The National Council has declared that retrenchment is unthinkable. They direct the Board to go forward with courage. But the new budget must be based upon receipts, rather than upon needs. Something like $80,000 must be written into the budget to reduce the debt. Rigorous economies will be pushed further as costs come down, but we cannot meet the demands of the work **unless the Board receives its full share of the whole apportionment.**

Apart from the Woman's Boards, the apportionment donations this year were less than $850,000. The Board's full share of the $5,000,000 Apportionment would be $1,275,000, AN ACTUAL AND NEEDED INCREASE OF $425,000. With this we could meet every item in this SURVEY, expand our colleges, replace outworn buildings, extend the merciful work of our hospitals and multiply our churches and converts in every field. If the churches will pour in the full Apportionment your missionaries will heap up the proofs of God's grace and of the power of the Gospel of Christ.

THE STORY IN FIGURES—INCLUDING THE WOMAN'S BOARDS

Receipts

American Board Receipts	$1,404,154
Received from Woman's Boards	556,463
Total Receipts	$1,960,617

Expenditures

Cost of Missions	$1,710,395
Home Administration (American Board only)	169,608
Paid Off on Last Year's Deficit	80,614
Total Expenditures	$1,960,617
BOARD'S SHARE OF APPORTIONMENT NOT RECEIVED	$425,000

THE ASSETS OF HUMAN DEVOTION

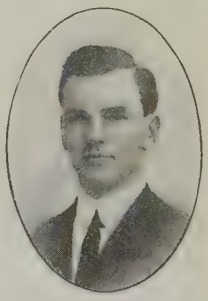
THE devotion of four generations of earnest Christians is back of the American Board. The prayers, the money, the lives of hundreds of thousands of lovers of Christ and men have gone into this far-reaching service for the human race. Today this devotion is exemplified in the gifts of half a million souls, in the free service of many thousands at home, and particularly in the self-sacrificing labors of 800 missionaries who represent the best America can give, the truest idealism of our country in its service for the world, and a sublime obedience to the commands of Christ in the service of humanity. They have offered their life service for the sowing and reaping made possible by our dollars. Every subscription for the Apportionment and for personal gifts has behind it this living, praying, personal investment of your missionary staff.

TYPICAL WORKERS OF THE FIGHTING FRONT

Lorin A. Shepard, M.D., of Aintab, Turkey, the son of a famous missionary father, graduate of Yale and the College of Physicians and Surgeons in New York; like all the missionaries in Turkey, he has faced war, disease, and chaos. A brighter day is coming, for which we pray.

DR. SHEPARD

Rev. Hugh Hubbard of Paotingfu, China, tells of extraordinary opportunities in evangelistic work. The gifts from the Sunday Schools should send workers into five new counties. Christ's message never had a greater hearing, nor bigger results than today in China. Hubbard, from Amherst and Union Seminary, represents the new generation of young missionaries, and faces the new day dawning in China.



HUGH HUBBARD

Rev. Frank Laubach of Mindanao, about to enter new lines of educational work, striving to lay deep foundations for the future Union Christian Church of the Islands, a brilliant speaker and a prophet of the brighter dawn reminding us of the needs of reinforcement and equipment for our small group of workers in Mindanao.

FRANK LAUBACH

Rev. C. C. Fuller, South Africa, represents the practical approach of the missionary to backward peoples. Through preaching and teaching, through agriculture and industry, new standards are implanted. Africa waits with vast stretches yet unreached.

C. C. FULLER

FOREIGN MISSIONS AND INTERNATIONALISM

"They shall speak of the glorious majesty of His Kingdom."

DR. EDWARD EVERETT HALE once said it marked a new epoch in human affairs when for the first time, at a meeting held in the interest of the American Board, a map of the world was hung in a New England pulpit. He explained how that event inaugurated the process of educating the people of the United States in the conditions and the affairs of other countries. The international mind, of which we are hearing so much in these days, got its start at that time.

With equal truth and propriety, Dr. Hale might have added that from the hanging of the map in the pulpit began also the process by which the non-Christian world has come to its knowledge of America, as a land which stands not only for industrial and commercial strength, but for justice and goodwill towards all mankind. For over 100 years the foreign missionary has been the true interpreter of American ideals and life. Through him, in spite of the hauteur, discourtesy and ofttimes dishonesty and immorality of worldly Americans visiting foreign lands, the non-Christian nations for the most part understand what America really is. And that, in no small measure, accounts for the fact that the backward nations everywhere today are looking to America for example and help.

"Tell us the secret of America's greatness and success," said a company of Chinese officials and literati in an interior city. When informed by a representative of the American Board that we trace our greatness and success to the fact that we received our ideals from the Pilgrim Fathers, who founded the nation for God, and who stood for the principles of democracy in Church and State, the magistrate who was presiding replied, "I am convinced you have spoken the truth and that China's hope lies in the same direction."

The war has brought a new status to the missionary; he is recognized now as the true internationalist, the acknowledged builder of the sure foundation for world peace and prosperity. Statesmen, educators, captains of industry vie with one another in urging that the Church of Christ, with its message of righteousness, peace and goodwill, holds the solution for the world's woe. The American Board is the agent of the Congregational Churches for the applying of that solution; through it we all may have a hand in "the healing of the nations."

At the time of the Paris Peace Conference, the official delegation of the Georgian Republic waited upon a representative of the American Board and urged that missionaries should be sent to them, in order that their nation might have schools and hospitals such as their neighbors the Armenians had received at our hands. "We are too weak and ignorant," they declared, "to stand alone. We need your help if we are to be a true democracy." As showing what the Gospel of Christ can do to change the temper and thought of a people and to offset mistaken views of nationalism, it should be noted that the Protestant Christians of Japan with remarkable unanimity have opposed the oppressive policy of that country towards Korea, and today are found in the front ranks of the liberal party which is seeking to overthrow the military regime and to establish democratic principles and institutions.

Clearly this is no time to let the work of the American Board languish; rather we must rally to its support with new loyalty and appreciation. A battleship in these days costs $30,000,000. The American Board last year cost $2,000,000. We need battleships, no doubt; but far more we need the Ambassadors of Christ to foreign lands.

MEDICAL MISSIONS

"Heal the Sick"

WHAT FIGURES SHOW	
Medical Missionaries	45
Foreign Nurses	12
Hospitals	32

WHAT FIGURES SHOW	
Dispensaries	50
Patients (estimated)	154,000
Treatments (estimated)	504,000

SICKNESS is always pitiful, wherever it occurs, but sickness in mission lands makes an appeal for relief that is fairly agonizing. For the malpractice of native doctors multiplies its dangers and distress, superstition sharpens its terrors, and cold-hearted self-interest casts out to their fate the weak and defenceless, the infant and the aged.

No part of the American Board's ministry is more widely appreciated or more influential than its hand of help for the prevention and relief of disease. The missionary physicians and nurses, the hospitals and dispensaries, are outstanding gifts of Christ throughout the non-Christian lands.

After all, figures like those above tell but little of the story. They do not show the locations of the work. The Board's different fields never present equal need of the medical missionary. Japan, the Balkan states, Czechoslovakia, Spain and Mexico already have modern medical knowledge and equipment. The need today is greatest in the huge and populous lands of China, India (with Ceylon), Africa, and Turkey. In them the Board's medical effort is largely centered.

Dr. Frank Van Allen
For 33 years medical missionary at Madura, South India, and head of the famous Albert Victor Memorial Hospital, the gift of grateful patients.

Nor do the figures show the scope and influence of this work; what is being accomplished in dealing with plague in the interior provinces of North China, or by inoculation to stamp out an epidemic of typhus in India or Turkey; or in indoctrinating communities with the primary principles of sanitation until they show better houses, cleaner babies and less malaria and tuberculosis. The whole field of preventive medicine, of physical culture and instruction, is not reflected in any statistics.

The prestige and good will which are gained by these efforts of medical missionaries cannot be indicated by figures. The work of doctors and nurses in North China during times of plague, famine and flood has won the esteem and co-operation of governors of provinces and high officials; likewise the regard of princes of native states and district officials in India has been drawn to the missionary enterprise through the generous and skilled devotion to the public welfare of medical missionaries. When Dr. Cyril Haas of Adana, Central Turkey, was stricken with typhus fever two years or more ago, special prayer was offered for his recovery in the Mohammedan mosques of the city, the suggestion coming from the military commander of the re-

Dr. Francis F. Tucker
For 20 years in medical missionary work in North China; Head of Williams Hospital, Tehsien; a leader in famine and flood relief and in plague prevention.

gion who had greatly appreciated the services of the hospital and of the doctor in charge.

Nor do figures show what is accomplished in the prolonged contacts and intimacies of hospital experiences. The mission hospital in Davao in the Philippines has done much to overcome the fears and seclusion of the wild tribes back in the hills. In the interior provinces of China, off the line of railroad, the medical missionary has been most effective in dispelling the fear of the "foreign devils." The fanaticism of religious devotees and the despairing self-abasement of outcasts in India have again and again been overcome through the ministry of medicine to the relief of their sickness and pain. And in Africa, where the most entrenched foe against the progress of Christianity is the witch doctor with his charms and his tyranny, the best ground-breaker is the medical missionary. The spread of the Gospel, the getting hold in villages and districts before untouched, has been due repeatedly to the good reports that have been carried home by those who have been blessed in mission hospitals.

Again, figures do not reflect what is accomplished in infusing the spirit of helpful service into nurses taught to give of their best to their suffering people. They are coming out now from training schools connected with one and another of these hospitals, first fruits of an enterprise which is to furnish the trained hand and the loving heart to meet the calls of pain and distress. China's recent experience of famine over wide areas and including countless multitudes of its people revealed the new spirit of sympathy, tenderness and responsibility for the sick on the part of the Chinese who had had the experience of hospital service and of nurses' training schools.

It is impressive to think how little this ministry of mercy costs; how much a dollar given to its support accomplishes. American Board hospitals expect to receive from the Board Treasury little more than the support of the foreign staff. Hospitals and dispensary fees and gifts of grateful patients meet to a large extent the other expenses. And the buildings and equipment for this medical work abroad cost absurdly small amounts as compared with such undertakings in this land. The annual outlay on a single hospital in a city of 100,000 in the United States *in addition to the fees it collects,* would be sufficient to pay the annual cost to the American Board's Treasury of maintaining all its medical work, covering eighty-two hospitals and dispensaries, and serving 154,000 patients.

Good testimony to the value and efficiency of medical missions is the fact that the China Medical Board which is spending millions of dollars to introduce western standards of medical science in China is aiding the American Board in the maintenance of two of its North China hospitals.

Pre-eminent among the needs of the Board's medical work just now is the taking back of seven hospitals in Turkey whose work was assumed by the Near East Relief during war days, and upon which that body spent over a million dollars in renovation and equipment; which investment it is prepared to turn over to the American Board upon condition that it will accept the responsibility of maintenance. The general poverty occasioned by the war will compel a subsidy to these hospitals for a few years, an annual outlay in all of perhaps $40,000 a year, which sum must be secured if this work is to be saved.

If—The calls for Christ-like ministry are practically unlimited. *If* the Board should receive its full apportionment, it could consider sending one more medical missionary to China, one to India, one to Africa, at an average expense of $3,000 each, and possibly reopen four of the seven hospitals in Turkey at an annual outlay of $20,000.

INDUSTRIAL MISSIONS

"To Make Them Not Only Good, But Good For Something."

Experimental Farms Seed Selection and Distribution Development of Stock Breeds	Industrial Training in Boarding Schools Domestic Science Training for Girls Better Training for Many Trades

A Development of Modern Missions Bringing Practical and Industrial Advantages to Backward Communities

ONE HUNDRED years ago a farmer and a printer were included in the missionary party sailing with Hiram Bingham to Hawaii. The early missionaries to the Indians included Agriculture in their teachings. Most of our missionaries have given practical advice and instruction to their schools and congregations. Civilization has a hundred tongues to speak its message to backward peoples.

Prof. Peabody, of Harvard, once said that a traveler in Turkey could tell that he was approaching an American Board Mission Station from the better farms, better homes, cleaner village streets, and general improvement of the countryside. This is an ideal commendation of mission work on its practical side. The monumental volumes of Dr. Dennis's "Christian Missions and Social Progress," prove the vast results of such mission work for uplift of mind, relief of poverty, banishment of infection, successful warfare on disease, great public reforms, and the abatement of the evils of barbarism.

Rev. J. Henry House, D.D.
President Agricultural and Industrial Institute at Salonica, who is proving that an industrial school can be thoroughly Christian, and whose work is praised by the Greek Government.

In any program of expansion and development of the Board's enterprise this line of work must be greatly emphasized, as the populations we serve are mainly agricultural in occupation. This is overwhelmingly so in Africa, India and China. Agricultural missions, in which the American Board has been engaged for one hundred years, are now commending themselves to other boards and are having a noteworthy development. At the same time we do not overlook the other industries like carpentry, blacksmithing, leather working, brick making, etc. A hundred thousand dollars might well be spent immediately in enriching the industrial departments of our schools and colleges.

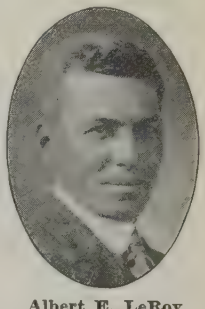
In China

Dr. Edward L. Bliss and Mr. Charles Riggs, an Agricultural graduate, conduct an experimental farm, selecting seeds, vines, and small fruits adapted to the thousands of acres of barren hillsides which ought to become fields and gardens. The standard of living of thousands of farmers is being raised through better stock breeding, improved agricultural methods, poultry raising, and industrial training for their children.

If—There is just one agricultural station for all China—hungering China! *If* the $5,000,000 is subscribed, the sending of one more agricultural missionary to China could be considered, costing $3,000.

In the Balkans

The well-known missionary, Dr. House, has brought his experimental farm to a high



Albert E. LeRoy.
Principal of Amanzimtoti Institute, "the Hampton of Natal," who is training Zulu young men for leadership in native affairs, and whose work receives generous help from the British Government, which knows a strong missionary when it sees one.

state of usefulness. Seeds, plants, and fruits are available for the District, and large numbers of boys receive a modern practical training. The Government fully approves the results of such work. No opposition is stirred. A recent gift of $50,000 has been promised from the Hall estate to enlarge the usefulness of this institution.

In Africa

Amanzimtoti Institute is our "Hampton" for South Africa. Here boys and girls are trained to earn a livelihood and to render an honest day's work in various trades. The Government helps to support these departments. Last summer, under Government direction, an Agricultural Conference gathered all our Christian teachers and preachers, and gave them agricultural and practical instruction for their communities and congregations. It was intended to make this an annual feature of modern missionary work. The new sugar plantation, out of profits in 1920, paid all the expenses of evangelistic and educational work, over $8,000. Needless to say, it can make no such showing at the present price of sugar.

In East Africa lies our greatest equipment. With immense tracts of land granted by the Government of about 60,000 acres in extent, our mission farms include 1,500 acres under cultivation. A trained agriculturist, Mr. Alvord, has learned the language, and is beginning his work of direction. All the boys and girls are trained in lines that uplift living standards.

In West Africa the annual report informs us that the boys and girls in one boarding school cost the mission less than a dollar and a half per year because agriculture meets the bills. The books, slates and supplies come from the orange and pineapple plantation. The cost of the clothing of the children is met from the cotton plantation, and the food is raised in the sweet potato and corn fields.

The native pastors receive an infinitesimal wage, because they make their own living on their plots of land, and the new converts help the preacher to plow and plant and harvest. This is what makes possible a ten dollar a year wage for our native workers in that region.

If—For great Africa, with its virgin soil and untrained people, we should like to provide two more industrial missionaries. *If* the $5,000,000 is raised, this additional service can be considered. It will cost per year $6,000.

In India

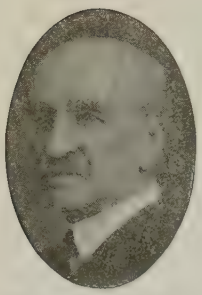
The Marathi Mission has long stressed industrial training. In the Madura Mission, John X. Miller's great school at Pasumalai includes practical departments for its eight hundred boys, aiding in self-help, and giving training in trades crafts. A conditional $10,000 legacy can be claimed as soon as we can build a new building for this great school. The Board is sending out a missionary who will study village industrial life and aid the people in keeping out of debt to the rapacious land-owners and in introducing more remunerative methods and crafts.

In Turkey

An Agricultural Department and large farms are desirable in connection with every boarding school and college. It helps to solve the problem of self-help, as in the Moody School at Northfield and Mount Hermon in this country, and it gives the teaching needed for the future farmer and artisan.

The American Board, which originated this line of work, in recent years has hung back as compared with other denominations from lack of funds. When the churches will raise the $5,000,000 budget, we shall be able to begin an advance in industrial and agricultural development.

TWELVE OF THE TWO HUNDRED AND FORTY-FIVE MEN MISSIONARIES



Rev. John Howland, D.D., Mexico, 1882

President and Professor in Union Theological Seminary, Mexico City, a joint undertaking of all the mission boards and communions in that land.

Rev. John S. Porter, Czechoslovak Mission, 1891

The Board's only missionary in this new republic who faces opportunities undreamt of before the war.

Rev. Edward Fairbank, Marathi, 1883

Born in India, of missionary parentage, is in charge of a district in which entire groups and communities are turning to Christianity.

Rev. John J. Banninga, D.D., Madura Mission, 1901

Principal of Pasumalai Seminary from which go forth pastors and evangelists through South India and Ceylon.

Rev. George A. Wilder, D.D., South Africa, 1880

Born in the land, of missionary parentage, one of the prospectors and founders of the Rhodesia Branch, who has shared in all its growth.

Rev. Henry C. McDowell, West Africa, 1919

Winning his spurs as the first missionary to be supported by the Negro Congregational churches in southern United States as their representative in Africa.

Rev. Harry S. Martin, North China, 1910

Principal of Charles E. Jefferson Academy, near Peking, which draws its students from all centers of the North China Mission to fit them for Peking University or to prepare them directly for life work.

Rev. Willard L. Beard, D.D., Foochow, 1894

Head of Foochow College, graduating its students to Fukien University or qualifying them directly for life work, an invaluable aid to the development of churches and communities connected with the Mission.

Mr. Leeds Gulick, Japan, 1921

Of the third generation of a famous missionary family, son of Dr. Sydney Gulick, he returns to the land where he was born, specially trained to work with boys on mission fields.

Dr. Phillips F. Greene, Turkey, 1921

Of the third generation of a well-known missionary family in Turkey, he goes to devote himself to the reconstruction of mission work in the land of his birth.

Rev. James K. Lyman, Turkey, 1913

A typical missionary hero of the war years in Turkey. Mr. Lyman's experience makes a marvelous story of trying responsibilities met and effectually handled.

Mr. Charles H. Riggs, Shaowu, 1916

He combines his missionary ancestry and specialized college training in going as agricultural missionary to help solve the problem of the poor farmers in a hill country of China.

EDUCATIONAL MISSIONS

"Go, Teach All Nations"

22	Seminaries and Training Schools	Number of Students.....	657
9	Colleges (5 in Turkey not included)	" " "	2,000
56	Boarding and High Schools	" " "	6,822
1167	Elementary Schools	" " "	52,345
	Total Schools, 1,254	Total under instruction...	61,824

WHAT your own school days meant to you in broadened outlook, lasting friendships, preparation for life service, ideals, and golden days, these mission schools and colleges mean to their students—and more because they have less. What Amherst, Williams, Carleton and Pomona have meant to the Congregational churches of America, these colleges mean to the churches on the foreign field—and more, because they are their sole dependence for an educated ministry. What Christian education has meant to America, these schools mean to a dozen lands. They are the "red schoolhouse beside the church," and they mean more because they are not the outgrowth of a Christian environment but a vital leaven in non-Christian surroundings.

1. MAGNITUDE AND ECONOMY. The American Board shares directly in the education of 60,000 children and young people in 14 countries and over 1,200 schools. There are theological seminaries and kindergartens, high schools, colleges and normal schools. Industry and commerce, agriculture and engineering, music and art and domestic science, each have their place. If the Board were to devote its entire income to the support of these schools, it would have on an average about $150 per month of the school year to spend on the teachers, equipment and upkeep of each school. As a matter of fact, the Board does not pay all the expenses. Tuitions, special gifts, income from invested funds, and in some instances, government grants carry a part of the load. But the type of economy practiced by the Board is evident when we recall that it saves enough from this $150 a month to support over 200 American missionary homes in 110 centres of missionary residence scattered over the world, to have a share in dispensary and hospital work of 45 American medical missionaries, many of them isolated, and in addition an interest in 600 native churches, and then conducts this far-flung educational work, including colleges and theological seminaries, on what is left.

Rev. Alexander MacLachlan, D. D.
President of International College at Smyrna, one of our great educationalists. His college is attracting Moslem students and converting them, too.

2. STRATEGY. Centuries ago the church learned the strategy of the school — save the children and you save the nation. It is as true on the mission field as in America. The Roman Catholics have made most effective use of this policy.

The school has a further strategic missionary service in the production of trained Christian leaders

Rev. William M. Zumbro, D. D.
President of the American College, Madura, India, an institution of high grade, drawing students of all castes and uniting them in a community based on Christian ideals.

through Christian higher education. American Protestants have been foremost in applying this policy. The results are seen in the work of the American Board all around the world. In America we hear only of men who have attained eminence in our Western civilization and know nothing of hundreds who are molding communities and nations in other environments and who are the product of missionary education. To one who knows the evangelical movement in Turkey, the names Bezjian, Djejizian, Krikorian, Levonian, Hagopian, Papazian, Sivaslian, and a score of others are synonyms for leadership, names of men who are products of American Board educational work. The same is true of President Ebina of Japan, of Pastor Li and the Chuan Brothers of China, of Tilak and Santiagu of India, of Dubé of Africa, and of literally hundreds of other native leaders. In certain countries it is hard to name any leaders who do not confess marked influence from the missionary educational movement.

Beyond saving the children and training leaders, there is a still higher strategy in missionary education, the preparation of the native churches to undertake themselves the training of their own children and the preparation of their own leaders. Of this policy the Central Turkey Mission with its Cilicia Evangelical Union, its graded native school system of eleven years, its Central Turkey College and Marash Theological Seminary, has furnished a marked demonstration.

3. Spiritual Efficiency. Spiritual results in education depend on the spirit of those who control the schools. Unquestionably the school can be made an unparalleled instrument of spiritual achievement. Mission educational institutions are confessed on all hands to be unique because of their influence on the formation of character. There are mission schools, like the Boys' Academy at Shaowu, China, with the record that not a student has presented himself for graduation who had not become a Christian. Students are under the daily pressure of Christian atmosphere. In the majority of cases they receive in school their strongest impulses toward Christ. Spiritual results are a definite part of the objective of the educational missionary, not statistical or in the nature of additions to church membership, but obedient opening of the life to the influence of Christ and deep abiding spiritual change. The spiritual leaders who have gone forth from American Board institutions are proof of their spiritual efficiency.

The Board undoubtedly could reduce its budget by cutting off this educational work, but it would lose thereby also its fruits which are out of all proportion to the expenditure. In Aintab, Turkey, people beg for $2,000 to make possible the continuance of common and high school for 500 boys and girls. On the various fields of the Board on the average a year of schooling for a boy or girl can be secured by a five-dollar bill. There are colleges where the lack of $10 keeps young men from a college training. In some places a village school for 50 pupils can be housed permanently for $200. $500 will cover the margin of annual deficit of—a college! $2,000 will open a new department.

With our high commitments to the world-wide extension of the Kingdom of our Saviour Christ, can the Congregational churches afford to consider the saving of the money which they have been expending here? Can they withhold that needed for advance?

If—A few of the educational needs presented in former Surveys could be met *if* the $1,275,000 for the American Board should be secured in full. As samples of possibilities, we mention six village schools in Ceylon, total cost $3,000; our share of the Bangalore Union Seminary in India, $3,000; our share of the cost of literature issued interdenominationally, $4,000; and toward our share for the all-important union universities, $10,000.

EVANGELISTIC MISSIONS

"There's a Story to Tell to the Nations."

WHAT FIGURES SHOW	
Ordained Missionaries	181
Churches	671
Preaching Places	1,997

WHAT FIGURES SHOW	
Communicants	80,343
Added last year	5,284
Catecumens and Adherents	194,417

THE people of the Congregational churches should understand that the Gospel is still *Good News* on the fields of the American Board. Of the 75,000,000 dependent upon us for light, the vast majority are as ignorant of the Christian message of love and goodwill as though that message had never been given.

Rev. Watts O. Pye
Of China, a graduate of Carlton and Oberlin, who has inaugurated a remarkable evangelistic advance in Shansi and Shensi.

The chief impression we desire to convey in this SURVEY is of a successful, God-blessed, evangelistic advance. Evangelism is the chief aim of the American Board. This is the heart and center of our work. It should be understood, too, that the situation has materially changed in recent years. No longer is it the problem to make here and there an occasional convert from heathenism; the problem on many fields is to take care of the large number who are asking for baptism. It is the problem of huge success. Under such conditions we simply *must* have the funds to provide sufficient evangelists and teachers. We think if the Congregational churches know this fact when they canvass for funds, it will make a vast difference in their response.

White Harvests Abroad

We hesitate to name particular fields where evangelistic opportunities are found, because an advance in this department is general throughout our 19 missions. The Spirit of God is moving upon the people of every land and our missionaries everywhere are eager to seize the opportunity. If we do not cite Japan, Mexico, Spain, Czechoslovakia, the Balkans, and Micronesia, it is not because there are no stories to tell. From nearly every mission come reports of scores of native preachers being brought together for evangelistic training, in order to meet the new situation. Every field seems white to the harvest. But we emphasize six outstanding opportunities.

Rev. Hilton Pedley, D.D.
Field Secretary of our Japan Mission, who insists that Japan is a ripe field for evangelism, especially in respect to the people in the villages.

Africa

Christianity is on the march today in our West Africa (Angola) field. The Ovimbundu tribe, of 500,000, can be Christianized beyond any doubt, if we in America say so. The Dondi Training Institute, supported by the Canadian Congregationalists, is in a position at last to furnish requisite preachers and teachers. Already the returns are large. There is no reason why we should not have in a few years as wonderful results in this mission as the Presbyterians are having in the Cameroon north of us.

If—We venture to hope that soon the

$5,000,000 *will* be raised, and *if* it is, we may ask the Prudential Committee whether $5,000 could not be had for reaping in this ripe field.

Interesting things are happening at Johannesburg, where Dr. F. B. Bridgman and Rev. Ray Phillips are at work. Phillips, backed by the mine owners, is conducting the finest piece of social service work we have heard of. With movies, sports and social clubs he is reaching tens of thousands and making Bridgman's more strictly evangelistic work a remarkable success. Some of Bridgman's converts returned to their homes near Inhambane, Portugese East Africa, and immediately began witnessing for Christ. God blessed their labors, and now they insist they must have a missionary to take charge of the rapidly expanding work. Bridgman has just visited this field and was surprised to find 350 converts had been made from paganism, these being gathered into 26 widely separated groups. 750,000 pagans remain. "Come over and help us," say these earnest young Africans.

If—But *when* the apportionment is paid in full, it is likely that $3,000 will be available for answering this Macedonian cry. Shall we say *if* or *when?*

The Philippines

The only mission of the Board under "the flag." The Philippine Government and the mission boards are working in hearty sympathy. The scheme of co-operation between boards assigns the island of Mindanao (population 1,000,000) as our field. There are three great openings, the Filipinos along the coast, the wild tribes in the interior and the Mohammedan Moros in the peninsula which stretches westward. Our missionaries can hardly make up their minds as to which opening is the best. They want us to enter them all. And why should we not? Are not the Congregationalists capable of meeting their responsibility among the denominations? Our Davao Station, with its church and hospital, is centering upon a pagan tribe, the Bagobos, with good results. On the North Coast we have begun a most promising work among the Filipinos, who are clamoring for our kind of Christianity. "The Moros," Dr. Frank Laubach says, "offer the greatest chance to reach a Moslem people which has come to the Church in a thousand years." For them we are doing nothing.

When—*When* the gap between receipts and expenditures is bridged, and *when* the $200,000 additional is available, we hope for $5,000 with which to evangelize this eager people.

India

India is the home of the "mass movements." Better than any other land it illustrates the new conditions of evangelistic work. In the North, where the Methodist and Presbyterian Boards are working, we are hearing extraordinary things—new converts by the tens of thousands each year waiting for baptism, village after village coming bodily to Christianity. In our own missions, the Marathi in West India and the Madura in South India, we cannot as yet equal these stories; but similar forces are at work and we may have a mass movement at any time. Our chief new opportunity is with the ancient Robber Castes, which the Government is settling upon the land and offering to the Board as an exclusive field in education and evangelism. These alert and ambitious people, to the number of about 80,000, may be brought to Christianity by an almost inevitable process if we are situated to take hold. The Government and the caste people join in the request for our help. The India missionaries say this is the greatest chance we have had in 100 years. We need only to appoint two or three new missionaries, as the Government provides land, buildings, and equipment. One colony we have assumed at Sholapur; those in the south we cannot attempt in the present financial situation.

When—It seems that we cannot long withhold the $4,000 needed for this critical service.

China

How it happens that the American Board in China occupies fields of such rare oportunity for evangelistic results we cannot say. Some have felt that hitherto we have neglected evangelism in favor of educational missions. Perhaps we do not deserve the present rich harvests; in any event the oportunity is ours and God holds us to strict accountability.

Providentially, six years ago when the Board was in financial straits, the thought came to a New England business man that he personally might institute an evangelistic advance in China. He offered $1,000 a year for ten years. The field chosen was the northern half of Shensi, where no mission work had been done, and where the population of some 8,000,000 were known to be peculiarly ready for the message. Rev. Watts O. Pye being put in charge, surveyed the territory, selected ten Chinese pastors and placed them in five walled cities. The response was astonishing, especially on the part of magistrates and prominent people. After six years we find the following results: Churches founded 26; converts made 3,000; young men offering themselves for the ministry 27; pastors now being utilized 15. A conspicuous feature is the nearing of self-support on the part of several churches. We find a combination of three things in this experiment: a people ready for the Gospel, a missionary capable of handling the situation, a man at home ready to put up the cash. That combination might exist in almost any field.

In the capital province of Chihli is our Paotingfu field; in the Paotingfu field are twenty counties containing about 5,000,000 people; in one of these counties (Tingchow), through the generosity of a member of the Prudential Committee, we were able to place two evangelists. Last year they made 1,200 converts. We would like to place two such men in the other counties where similar results might be obtained. The missionaries affirm we can have a church of 10,000 members in this region in five years if they are allowed to man the field.

On the Min River, in China, three villages have recently cast away their idols and are urging the American Board to send them teachers. In another village, where a Christian service had never been held, one of our missionaries arrived late one night when the people had retired. The leading men at once had the town aroused and the largest building was soon filled with an eager throng, listening to "the doctrine." Imagine the sorrow, the tragedy, of refusing such eager folk as these!

If—*If* such heart hunger appeals to the Congregational people of America sufficiently to provide the apportionment, it will be possible to listen to the call for a single additional missionary for this part of China—approximate cost, $3,000.

Turkey

It would be a great mistake to pass by Turkey on the assumption that the chaotic political and economic conditions preclude effective mission work. The challenge of Turkey in some respects is the challenge of tragedy rather than of success; we are challenged to sacrificial loyalty and steadfastness there today just as we were in China twenty-one years ago.

But there is present opportunity even in Turkey. The way is opening at last for us to reach the Moslems with the direct appeal of the Gospel. Converts from Islam are being made at Smyrna, Marash and elsewhere. Moslem youth are crowding our schools. We cannot present here the complicated set of causes and conditions which have brought this about, but Congregationalists should realize that it is a glorious fact, one of the strange outcomes of the war.

REPRESENTATIVE LEADERS IN MISSION LANDS

Danjo Ebina

Member of the famous Kumamoto Band, from which came founders and leaders of Kumiai churches; an eminent preacher at Japan's capital; now President of the Doshisha University at Kyoto, founded by Neesima.

Chang Po Ling

Sometime government supervisor of education in Tientsin. Founder and inspiring head of the model Boys' School of China. Zealous member of Independent Congregational Church of Tientsin.

Li Pen Yuan

First Chinese pastor of the mother church in Peking compound; a preacher of rare power, known and revered all over the North China mission. First Chinese General Secretary of the newly formed Council. His death in the summer of 1921 was due to his unsparing devotion.

Bhaskarao Hivale

Of the third generation of Indian Christians; product of Marathi mission schools; six years' experience as teacher; graduate of Andover Seminary; now returned to work with the mission for his people.

Abraham Haroutunian

Pastor and leader in the evangelistic and educational work of the Cilicia Evangelical Union. Graduate of Central Turkey College, Aintab (1899), and of Marash Theological Seminary. His life has been remarkable for Providential deliverances during massacres, deportations and outbreaks.

MISSIONARY RECRUITS

Ordained Men	Industrial Superintendents
Women Evangelists	Agriculturists
Teachers of All Kinds	Architects
Doctors	Athletic Directors
Nurses	Business Agents
Writers	Stenographers

THIS SURVEY calls not only for money but for men. No factor is of so great importance to the success of the missionary enterprise as new missionaries of calibre and consecration, to carry through the undertakings which an awakened Orient demands. It requires about 50 new workers each year.

The greatest contribution a church can make to the extension of Christianity is to set apart one or more of its own members to the cause, after proper training has been made possible. Such an act will enrich the life of the church immeasurably. Have you ever known a church which sent out a foreign missionary which was not proud of the fact? A few months ago the Congregational Church at Shelburne, Massachusetts, celebrated its One Hundred Fiftieth Anniversary. This church worships in a little white meeting-house on a steep hillside, away from the railroad. It is a typical New England country church which has been depleted by colonization and steady withdrawals. Yet it maintains a vigorous missionary life. In the historical statement the fact was brought out that it was from this church that Pliny Fiske went out to Turkey in 1819, being the first missionary to the Near East, also his niece, Fidelia Fiske, some years later, who being sent to Persia, established the first girls' school in the Near East, the famous Urumiah Seminary.

The United Church of New Haven, on the Green, is famous in many ways, but in none more than for its record on the foreign field. On its Foreign Mission Service Flag it has 23 stars, representing that number of members who have gone out under the American Board. Among the names are Hiram Bingham, Robert A. Hume, William Zumbro.

The Church in Faribault, Minnesota, has given to the Board the Pye brothers, Rev. Watts O. Pye of China, and Rev. Ernest Pye of Turkey, and it rejoices today in having such noble representatives on the firing line.

As you read this SURVEY, you will note how the work has been broadened these recent years. Not only do we appoint ordained men, physicians and teachers, but useful people of all sorts. Each year we need five or six men fresh from college, as term workers, for three or five years, to teach English in our higher institutions and to work among students.

Last year the Board sent out 51 new recruits, covering nearly all lines of work. We are glad to report that the outlook for candidates is better than for many years. It is being demonstrated that our young people do not lack the spirit of heroism and self-sacrifice, when they know the world needs them.

When and **If**—*When* the consecrated money comes, we shall hope for two wise, strong, devoted missionaries for the Philippines and for $7,000 above other pressing calls, but this will add to the number of missionary residences needed. Ten of these are now waiting. Doubtless $25,000 for five of them could be found *if* only that new money comes forth.

RECAPITULATION

THIS SURVEY SHOWS

THAT in the Providence of God we occupy the fields of greatest responsibility and opportunity in all the world, our position being strategic beyond that of any other foreign board.

THAT God is calling us to give the Gospel to ready and eager nations, our opportunity in evangelism being unprecedented.

THAT when the churches raise the full $5,000,000, it will make possible a noteworthy advance in every Mission and in every department of work.

THAT in spite of the splendid advance in the last two years, the contributions from the churches are still some $200,000 per year short of supporting the work of the Board even on the present restricted basis.

THAT it was through an extraordinary outpouring in July and August of personal gifts, in response to its urgent appeals, backed by the vote of the National Council, that the Board avoided adding a huge deficit to the terrifying debt of last year.

THAT two-thirds of the old deficit still remains and must be provided for before the Board can enter upon its new opportunities.

THAT unless the present gap between receipts and expenditures is closed and the debt prevented, retrenchment of a drastic nature will be required.

THAT to maintain the work at the present level (but how can we withhold an advance?) there is needed an increase in contributions from the churches of at least 33% over those of 1921.

THAT the year 1922 will show what policy the churches wish the Board to pursue—retrench, hold on, or advance.

THAT unlimited opportunities of widest variety for the investment of large sums of money, where the dividends in redeemed human life and regenerated society will be beyond computing, are offered by our great foreign missionary enterprise.

THAT in the realm of internationalism and Christian statesmanship this historic Board, if properly backed, is in a position to render a service of supreme importance to the world.

THAT the Congregational people have never failed to respond to the call of their foreign enterprise, when apprised of a critical situation and given a chance to act. Our problem is to get such facts as these presented effectively to the rank and file of our members, especially to the man at the head of the pew.

THAT now is the time to make the facts known, and to urge all to stand loyally by the American Board.

THE WOMAN'S BOARDS

TREASURIES

The three Woman's Boards have treasuries separate from that of the American Board and the general board assumes no financial responsibility for their work. They determine their own budgets, the number of missionaries they will support, and the amount they will appropriate for the work under their care. Without the money paid into the Woman's Board treasuries, the educational, social, medical and evangelistic work for women and children in American Board fields would in great measure cease, as the latter Board makes no provision for this.

NEEDS

Circumstances which have led to the critical financial situation of the American Board have affected the Woman's Boards in like manner. For the past three years expenses have increased far more rapidly than income. With no hope for new work, with all possible reduction in expense, with building projects indefinitely delayed, each Board yet faces a serious deficit.

COUNCIL

During the last year the three Boards have formed a central organization, the *Council of Congregational Woman's Foreign Mission Boards.* It is advisory only but will promote efficiency by co-ordinating the work of the Boards, securing uniform policies at home and abroad, avoiding duplication and confusion on the field, and furnishing a medium of communication for interdenominational societies.

WOMAN'S BOARD OF MISSIONS

14 Beacon Street, Boston

Territory at Home

The Woman's Board of Missions now comprises twenty-five branches and has for its constituency the women and children of about 2,300 churches in the Atlantic States.

Its Goal

The purpose as stated in its Charter is "the Christianizing, education and physical relief of women and children in foreign lands, in co-operation with the American Board." This purpose is being slowly realized through the primary methods of evangelization and education, modified and expanded in Christian social service and medical work.

Its Assets

AT HOME: 1,287 women's missionary societies with approximately 48,000 members; 1,081 Junior organizations which last year contributed over $20,000; 546 Branch officers who give freely time, strength and many incidental expenses for the King's business.

LIFE AND LIGHT, a monthly magazine, is its publication.

ABROAD: In thirty-six higher schools and 300 or more day schools, thousands of girls in training for useful lives; 250 Bible women who touch with hope and cheer, at the most conservative estimate, 25,000 women each week; hospitals and dispensaries bringing healing every year to at least 50,000 women and children otherwise hopeless sufferers. This work is directed by 141 American missionaries and temporary workers.

Its Liabilities

THE year's budget with all possible pruning and including nothing for buildings called for $330,577. Toward this the Board can expect from other sources than apportionment $25,000. Its share of the $5,000,000 is $357,500. Had this latter sum been raised, it would have been possible, not to consider new work, but to make a somewhat more adequate provision for the old work. It now appears that the Board is likely to fall short of its $357,500 from the churches by from $100,000 to $150,000, and in spite of some decreases in expenses to close the year with perhaps $60,000 less on hand than will be needed for 1922 appropriations. Moreover, in spite of large demands for buildings, only a small part of the needs have been met. Instead of twenty-nine new workers called for to fill vacancies, only six have been sent during 1921. The missionaries have been urged to curtail in every possible way. Thus, instead of the advance anticipated, their long deferred hopes are yet unfulfilled.

If the fear of a shortage at the end of this year should be rebuked by receipts sufficient to start 1922 without a deficit, and if the full share of $5,000,000 ($385,000 in 1922) should be received, the increase over this year's funds could then be used for the following:

Building projects under way and emergency building grants	$50,000
New workers for vacancies and strengthening staff, with outfits and travel	15,000
More liberal provision for inadequately supported work	15,000

Are we not in debt to our self-sacrificing missionaries and to "the least of these" until we more than meet this increase?

BRIGHT SPOTS IN THE PICTURE

A New Doctor for Ahmednagar

IN May, Dr. Harriet Clark, a physician with well-established practice and splendid equipment, sailed to relieve Dr. Ruth P. Hume in what has been a "one woman hospital" for six years. Dr. Clark has had experience in Red Cross work in Greece, and is in every way fitted to assume charge of the hospital while Dr. Hume comes home for her overdue furlough. The money needed for Dr. Clark's maintenance has still to be provided.

Philippine Growth

At the Jubilee of the Woman's Board of Missions in 1917, new work was assumed in the Philippines and new money pledged. Because of this fact two sisters are today at work—Misses Anna and Florence Fox. Anna, an evangelistic missionary, has opened a hostel for girls where she gives Bible training. But there is no equipment and no funds to support these girls who must earn their own way and study the Bible after their day's work is done. Yet Bible teachers are sorely needed. Florence Fox is the only nurse in the community and has already found appealing work in teaching the people simple hygiene and sanitation.

An International Center

Amid Turkey's tumult, our day school at Gedik Pasha, Constantinople, has kept on its busy way. In the last year 188 children have been refused admittance because there was no room for them. The 270 in attendance are packed in like sardines. Children of all nationalities in this cosmopolitan city mingle in friendly fashion and attend a common Sunday School where the attendance has reached 500. Shall this Christian "service station" be forbidden to grow?

CURRENTS OF INFLUENCE

(In the midst of confusion and political oppression the church, in the persons of preachers and teachers, her students and church members, is setting a standard of sympathy and service never before undertaken in China.)

China's Attitude

AT the Wen Shan Girls' School, Foochow, a new gymnasium, the gift of a former missionary, has been opened. The Governor of Fukien Province, with imposing military escort, visited the school and, in appreciation of the program offered, made a gift of $100 for needed apparatus.

This school is so understaffed that a missionary of three years' experience, who must act as principal next year, recently wrote: "You know the extremity of our High School this coming fall. Just at the time when education for girls is in such good repute and becoming almost popular, it is nothing short of tragic that our school should be in such a pathetic state. I shall have to teach, supervise, keep unending office hours, continue the treasurer's work, be adviser for all the school societies, whose name is legion in these days when the student motto is *Service*. Of course it simply cannot be done." The Board has sent temporary workers, but no permanent appointee for this important post. A missionary of the American Board says: "I think girls' educational work about the most important work there is in China. A well-educated girl makes far more impression than a well-educated boy."

Doors Opened by Famine

From refugee workrooms in North China, superintended by Woman's Board missionaries, warmth and cheer have gone to thousands of women. At Lai Shui (Peking field) doors of famine have opened big chances to reach the children. Eighty girls were received into a school in a village not before reached. Relief for the starving bodies has been poured into China by American friends. What is to become of hungry minds and needy souls?

Japan's Seed Sowers

A Japanese Inspector of Silk Worm Culture in three provinces became an ardent believer in the Christian religion through his little son, a kindergarten pupil in the Imadegawa Kindergarten, Kyoto. Having lost his wife and son, he has become a "touring missionary," organizing Bible classes and preaching as he makes his business rounds. No tabulation of souls thus taught can be made. This is one instance in many of the influence of little children in the Mission Kindergartens. Yet a Japanese missionary says, "The money sent by the Woman's Board does not cover *one-half* of the regular expenses of the Kindergarten."

India's Hope

"In Japan everybody smiles, in China many smile, in India nobody smiles." Yet in Capron Hall there are 500 students who have been taught the joy of living. They have been freed from slavery to superstition,

A STUDENT GOVERNMENT GROUP, CAPRON HALL HIGH SCHOOL, MADURA, INDIA

have their own Self-Government Society, and are going out into all Southern India as light-bearers. Madura District without Capron Hall would be a Massachusetts and Rhode

Island area with no high school girls, no trained women teachers in its lower schools, no educated wives in the homes of its pastors. Yet it has no adequate dormitory, not sufficient class room, no Domestic Science building. For years lack of funds has limited its influence.

An African Product

Listen to the story of one of the graduates of Inanda Seminary, founded in 1868 by the first missionary of W. B. M., Mrs. Mary K. Edwards, who is still reaping the fruits of her wonderful seed-sowing in South Africa, though in her ninety-second year. This student was supported by gifts from Turkey. She is now at work in one of the darkest spots in the district—the only girl in all the region who ever went to school. She has opened the first school in the whole countryside, where she is mothering, evangelizing and training for future service fifty-eight young people. But she is the *only* Christian worker there.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

19 South LaSalle Street, Chicago

BUDGET FOR 1922

RECEIPTS

Receipts from Churches		$273,000	
Other Income		25,000	
			$298,000

DISBURSEMENTS

Appropriations to the field: Salaries	$78,997		
Work	79,299		
		$158,296 (1)	
Additional grants to the field		17,500 (2)	
Furlough, travel and outfit grants		59,600	
Administration and promotion		35,000	
Share in denominational charges		8,000	
Toward reducing deficit		19,604 (3)	
			$298,000

LEFT UNPROVIDED FOR

Balance of deficit	$11,396 (3)	
Needed increase in appropriations	36,000	
Land and buildings (immediate needs)—Bulgaria, $25,000; Greece, $30,000; India, $40,000; China, $10,000; Japan, $50,000; Africa, $1,900	156,900	
Training candidates	1,000	
Union work	5,000	
		$210,296

Notes—(1) Based, dollar for dollar, on appropriations for 1921; (2) *i.e.*, grants, to cover unforeseen needs of regular work; (3) the year closed October 15, 1919, without debt; the deficit October 15, 1920, was $31,000; August 15, 1920, showed a shortage of $67,000, but as figures for 1921 are not complete only the $31,000 of 1920 is included in the budget.

These figures make no provision for any new work. Increased receipts are more than balanced by unavoidably increased expenses, due to unsettled world conditions. If every cent of our askings is received, we shall barely hold our own, and shall be obliged to try to secure additional gifts for the buildings imperatively and immediately needed.

It is for the churches to say whether the work which they in faith have undertaken shall go on.

AT HOME AND ABROAD

THE territory of the Woman's Board of Missions of the Interior comprises the states between the Allegheny and the Rocky Mountains with nineteen organized branches. In this its fifty-fourth year it has a force of 115 missionaries in ten different countries. They have built up an efficient line of day schools, boarding schools, kindergartens and colleges, training schools and hospitals, social, industrial and evangelistic work, which are profoundly influencing the life of women in those nations. If the home churches could see these crowded rooms filled with irresistibly attractive pupils, could see the changes wrought in their lives, homes and towns, and could see those others " without the gate," no appeal would need to be uttered for 1922.

THE EDUCATIONAL LADDER

Bottom

AT the bottom of the educational ladder are the kindergartens. In Glory Kindergarten, Kobe, Japan, the little folks learned last fall, through fascinating story and play, about the great World Sunday School Convention and its motto, " I am the light of the world." Every year at Thanksgiving time they bring gifts for the poor of their city, and this year, besides, they filled little envelopes with money for the famine children of China. How is that for international friendship?

The Glory Kindergarten Training School graduated twelve fine young kindergartners this year. One of them, who had accepted a position in a Christian kindergarten, was also offered a government position at a much higher salary, and her father did his best to make her take it. But she held firmly to her purpose of helping to make little Christian citizens.

Top

At the top of the ladder are the women's colleges, so few but so much needed for the training of Christian leaders. The students of Yenching, in Peking, have done this year what no Chinese women ever did before: planned and carried through, without foreign initiative or supervision, a refuge home which is considered a model even by foreigners, for two hundred little famine victims who would otherwise have been sold into the worst of slavery.

Kobe College, with a strategic location, a splendid faculty and government recognition of its high standards, has doubled its enrollment in six years. The college and academy numbered 550 in 1920-21, and for lack of dormitory space 328 girls who had passed the entrance examinations were turned away. The new teacher of social science says, " How can I talk about overcrowding in the homes of the poor, to students who are sleeping in overcrowded dormitory rooms?" An opportunity has come to buy a fine piece of land adjoining the campus, which would give the needed room. Shall we let this slip by? Colleges in the Orient as well as in America cannot be maintained without endowment. For building and endowment to meet the government's requirements, $500,000 is needed in the next four years.

Says a keen observer, after a visit to Japan last fall: " Whenever I saw a peculiarly gracious and strong and winning Japanese woman, one who is a force for good in her community, I came to expect the words, ' Oh, she is a graduate of Kobe College!' "

The Rounds

All the way up the ladder are the scores of day schools and the sixteen boarding schools. Every graduate " can become the center of a little circle of influence that may spread to far and unseen shores. When a girl is the mistress of a little country school, the field is pretty much hers,

and we always rejoice to help her in any way, and to watch her as she lights another beacon fire pointing the road to the kingdom."

In Dindigul, India, is a boarding school which, though essential to the whole mission system of education, is housed in tumble-down structures that violate any number of government rules and have been condemned again and again. $15,500 must be raised for the girls' dormitory and recitation building.

Bridgman Academy, Peking, has won such a place in the affections of the people that it can afford to be very particular about the government students it takes in; but it must have laboratory equipment or it will not be able to meet the entrance requirements of the university.

At El Fuerte, Mexico, is a very new school that has to use kerosene cases for desks, yet has two hundred eager, faithful pupils.

The boarding school at Lintsing, China, has half its new building completed and is obliged to choose between building the other half and buying a furnace to make the first half habitable; and the new building is already so full that some of the girls must eat from a shelf in the kitchen.

Of the institutions at Samokov, Bulgaria, the former prime minister said: "Your schools are becoming the backbone of our national life." This because of their splendid training in character. The girls must still live and work in the old buildings that are literally in danger of falling about their ears; but work has been begun on the fine new plant near Sofia, the capital city, on the land which the government gave. Money is needed at once to meet the construction costs, which it is estimated will total $100,000.

The Ministry of Healing

Four doctors and four nurses are the contribution of the W. B. M. I. to the healing of China. In Shaowu there has been for years just one woman doctor for over 2,000,000 people. Now there are two Americans and two Chinese, and they expect to revolutionize the medical work for women and children. The long-awaited woman's hospital is not quite finished, for the money gave out before the floor was all down or the windows all in. $1,250 is called for at once. Similarly, $3,000 is needed to put the necessary equipment into the Kate Ford Whitman hospital in Fenchow, and the Esther Barton hospital in Taiku is still under construction. These two and the Williams Porter hospitals in Tehchow were in the famine area and were filled last winter and spring with famine patients, besides which the doctors and nurses gave themselves to fighting epidemics and superintending relief work.

Our Native Co-Workers

Less in the public eye than the schools and hospitals is the patient, consecrated work of the native Bible women. Going into the homes of the people as no foreigner can, teaching and comforting, these women are a vital part of every mission's work. Many a future leader has first been brought to school by the Bible woman; many an inaccessible village has been opened up by her. For this work she receives a bare living, and with rising prices times have been hard indeed.

From kindergarten to college, and out in the remote villages, most of the actual teaching is done by native teachers, generally under missionary supervision but often carrying great responsibility. With these and the native doctors and nurses, indispensable to the hospitals, the staff of native helpers is many times larger than the missionary force. Missionaries and native workers alike live on the merest pittance, while giving themselves as few of us can realize to the work of the Kingdom. Shall we at home be less loyal?

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

760 Market St., San Francisco

TERRITORY AND RESPONSIBILITIES

It comprises seven Branches: Northern and Southern California, Oregon, Washington, Utah, Idaho and Arizona, supporting eight missionaries, two boarding schools, two kindergartens and one hospital in addition to partial support of five schools, a hospital and many native helpers. It publishes a monthly *Bulletin.*

A PRIMITIVE AMBULANCE

China: Better Babies for China. Our hospital at Lintsing provides care and training for mothers and babies; our Kindergarten Training School at Foochow prepares teachers for the children's spiritual culture; the next need is a supervisor for the lower primary grades in the day schools. We must supply this link in the chain.

Turkey: School as Usual. While opposing armies of Turks and Greeks have been contending about Brousa, with victory now on this side, now on that, Miss Jillson and Miss Parsons have held our special fort, the school at Brousa, in continual triumph. Relief work in soup-kitchens, hospitals and camps has been added to their heavy responsibilities in a constantly increasing school. These valiant commanders must be relieved by the aid of two assistants. Miss Rice at Sivas is caring for hundreds of orphans.

India: "Send me!" In a city, the core of Hinduism, peopled with high-caste Brahmins and religious devotees, a hospital was established by two adventurous souls, Drs. Lester and Rose Beals. At first despised, now revered, they minister to India's disease and pain. Our Dr. Rose Beals attends the suffering women almost unaided. An experienced nurse asks to go. We must say "Yes."

Japan: The Open Doors. Japan's are flung wide. Ours—for lack of teachers, equipment, room — are closed to the waiting line of girls and children standing without the Doshisha Jo Gakko, our kindergartens and Sunday Schools.

Africa: "Give the Best You Have to Africa." We seek it for our Girls' School at Gogoyo.

Mexico: "The Cry of the Children" reaches us from this foreign land lying at our very door. We are heeding it through aid to school.

FOR 1922 $55,000 MUST BE SECURED.

TOTAL ASKINGS $5,000,000

Have We Got to Raise $5,000,000?

NO, we have not *got* to raise *one* dollar. Our missionary agencies could do something with the same number of dollars given in the past. They could do work worth doing for half what has been given. They could even carry on a considerable service on the income of funds and legacies.

Is $5,000,000 asked as a means of getting $4,000,000? No. There is no overloading. The last dollar is equally needed with the first—doubtless it would be far more productive than the first.

Is $5,000,000 set as a goal for future attainment? Yes and no. If we should fail this year we shall hope to succeed another. But the Commission believes that $5,000,000 is needed this year; that we have the resources to provide it; that it would enrich the churches to contribute it, and the aim is to secure it.

It is a case of " carry on." The Congregational churches have wanted Christ's Kingdom advanced. They have given of lives and money to forward it. Physical plant, endowments, corps of workers, administrative organization, methods of work and prestige on the field have been acquired. The World War greatly increased the cost and also the need of this work. There is now needed $5,000,000 from contributions to maintain work in hand with such normal development as any successful business requires. While for 1922 the full $5,000,000 would provide for almost no advance, in future years some advances could be made under that apportionment. After 1922 the Foundation for Education is to undertake to provide for educational institutions aside from the apportionment. Doubtless, recovery of securities will increase income from investments. Exchange rates are now more favorable and probably the decline in prices, which has scarcely touched the cost of missions as yet, will make money worth more. Thus we may face the demands for holding on, in confidence that the same effort will make advance possible in the future.

Just What Are the Askings for?

The budget epitomizes the askings by Societies and causes, comparing them with receipts in 1920, *two years earlier*. These are elaborated in the several sections with some variations, due to the fact that fiscal years differ. The miscellaneous item is missing from the preceding pages. This one per cent of the total is assigned to

Congregational chaplains in the United States Army, $300 each	$3,000
American Bible Society (Bibles for all Mission Work)	5,000
Federal Council of Churches	5,000
Contingent Fund, at Disposal of Commission on Missions	37,000
	$50,000

Comprehensively stated, the askings are for an increase in total receipts from $4,318,471 in 1920, to $6,168,500 in 1922, or 43 per cent; or an increase in contributions, regular and special, from $3,149,971 to $5,000,000, or 59 per cent.

Who Is Asking this $5,000,000?

Congregationalists themselves are asking this of themselves. The churches through their District Associations and State Conferences have elected representatives to the National Council, who after careful study express the conviction that the churches wish their work to go on to the extent of $5,000,000 in contributions. This conviction is sent to the representatives

of the churches in the State Conferences, who pass upon it, and the local church is the judge of what its members shall be asked for. In the last resort, we believe it is Christ Himself who is asking this of us. Should it be clear that it is not His call, by all means let it be refused or ignored.

THE BUDGET

The following figures are from the Year Book, and include contributions from churches, from individuals and "specially designated gifts." They cover the calendar year, whereas the Budgets itemized in the several sections of the Survey are for fiscal years, which show somewhat different amounts. Detailed reports of each Society may be had on application.

	1920 Receipts.		1922 Askings.		Increase Asked.
A. M. A. (p. 5)					
Contributions	$396,075		$650,000		$253,925
Other Sources	443,371		443,371		
		$839,446		$1,093,371	
C. E. S. (p. 12)					
Contributions	151,998		275,000		123,002
Other Sources	27,166		27,166		
		179,164		302,166	
Educational Inst.		180,432		350,000	169,568
C. H. M. S. (p. 17)					
Contributions	632,340		1,000,000		367,660
Other Sources	173,705		173,705		
		806,045		1,173,705	
C. C. B. S. (p. 17)					
Contributions	246,913		425,000		178,087
Other Sources	40,423		40,423		
		287,336		465,423	
C. S. S. E. S. (p. 17)					
Contributions	77,376		125,000		47,624
Other Sources	2,698		2,698		
		80,074		127,698	
C. B. M. R. and Annuity Fund (p. 31)					
Contributions, M. R.	86,175		100,000		13,825
Other Sources, M. R.	77,836		77,836		
		164,011		177,836	
Contrib. An. Fund				50,000	50,000
W. H. M. F. (p. 33)					
Share of homeland budget included in above.		[273,914]		[700,000]	[426,086]
A. B. C. F. M. (p. 36)					
Contributions	845,294		1,275,000		429,706
Other Sources	344,829		344,829		
		1,190,123		1,619,829	
Woman's Bds. p. 53)					
Contributions	524,353		700,000		175,647
Other Sources	58,472		58,472		
		582,825		758,472	
Miscellaneous		9,015		50,000	40,985
Totals		$4,318,471		$6,168,500	$1,850,029

WHAT IS OUR SHARE?

What It Is Not

1. **It is not so much per member.** A simple mathematical process shows that $5,000,000 divided among 819,205 members amounts to $6.10 each. But it will not come that way. It is a rare church which has as many subscribers as it has members. The 14 per cent of our members on the absentee list are almost unreachable. The faint-hearted, the poor, the sick, the careless, and the non-productive must be taken into account.

2. **It is not a percentage of expenses.** It is easy to say that if our sum total of current expenses is $15,000,000 and our total needs for benevolences are $5,000,000, it means one-third of what we pay for our current expenses. Some churches are rich, some are poor. Some churches have home missionary aid; others have endowments sufficient to meet all current expenses. Some churches have tremendous responsibilities for service locally; others have almost nothing to do but to foster their own spiritual lives. It cannot be on the basis of relative expenses.

3. **It is not a percentage of former giving.** Some churches have been cultivated consistently for generations and are doing their level best now; others, which have never been cultivated, are doing almost nothing.

4. **It is not exactly the apportionment** handed down by the Conference or Association. Committees do their best to arrive at reasonable and equitable figures, but no apportionment can ever be made absolutely equitable and, of course, no one has any authority to levy a tax on any church. The apportionment is a fraternal suggestion for the guidance of the church.

What It Is

1. **It is much larger than formerly.** The facts presented on page 4 make it clear that to maintain the standard of missionary work of the past, there is needed a little over three times as much in contributions of the living as before the war. This is a real challenge, but it is not beyond our reach, providing we have an adequate conception of its worth-whileness.

2. **It is a proper proportion of income.** Nobody knows the aggregate of our income. The New Testament does not make the tithe obligatory upon Christians. Experience, however, proves that tithing is a beneficent practice, and that Christians who go beyond this Old Testament standard are the happiest Christians. It is possible to arrive at a reasonable goal for a church's benevolent aim by estimating the aggregate income of its constituency.

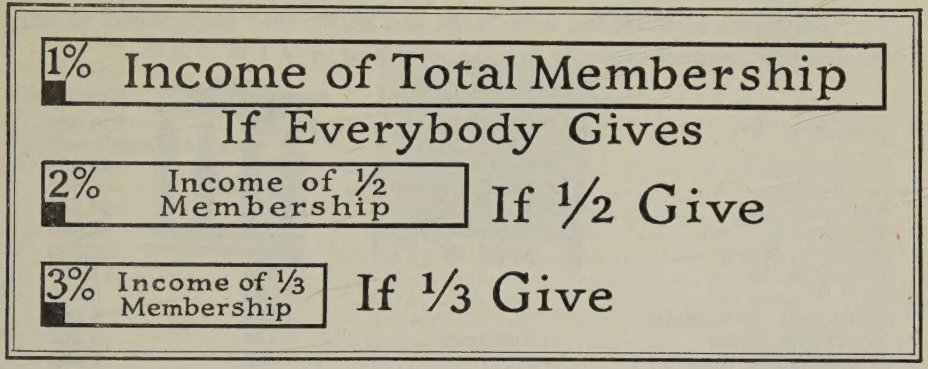
3. **It is somewhere near the apportionment.** Probably the apportionment is so nearly fair that it is as good a figure as any. If it is large compared with other churches, in all probability it is still within reach, and the meeting of it would bring a spiritual benediction. Not how little is our share, but how large a share can we take, may well be the attitude of each church.

It is notable that the year of greatest increases in benevolences shows the largest number of accessions in our history—71,857. Rhode Island illustrates this connection: missionary contributions, 1919, $23,624; 1920, $52,722, an increase of 123 per cent. Simultaneously, there was a grading up in the whole life of the churches, especially in evangelistic endeavors, and the following vote was passed by the Conference in May:

> In view of the great advance steps taken by Congregational churches of Rhode Island during the past two years, advance in giving and in solicitude for personal allegiance of men and women to Jesus Christ and His church, and recognizing that for such forward steps we owe much to the spirit engendered by our Congregational World Movement; therefore,
>
> BE IT RESOLVED, That this Conference put itself on record as approving the team-work spirit of our Congregational World Movement.

WE CAN DO IT

The denomination can do it. The accompanying illustration visualizes the size of the task. The long line represents a conservative estimate of the total income of our members. The little black spot in the corner shows how much of that income is required to produce $5,000,000. No argument is needed in support of the assertion that we can do it easily if everyone does his share. But that is perhaps too much to hope for. The second line shows what would be required if half of our people do nothing. It stands for the income of the other half. That little black spot in the corner represents the



proportion needed of the income of one-half of our people. Still no argument is required. The third line represents a safe estimate of the income of one-third of our membership. Suppose that two-thirds of us should do nothing towards this great enterprise, it remains for one-third to provide for that little black spot in the corner representing approximately 3 per cent of the total income of that one-third, and still there is no call for argument.

The average church can do it. Here argument is not needed because average churches are doing it. Partial reports from the following states indicate that the 1921 apportionments have been raised or exceeded: in Massachusetts 44 churches; Washington 38; Georgia (white) 37; Illinois 34; Wisconsin 32; Southern California 24; Florida 26; Maine 25; Kansas 19; Minnesota 16; Montana 16; Northern California 15; Ohio 14; Tennessee 13; Oklahoma 10; North Carolina 8; Louisiana 8; Colorado 7; Oregon 7; Indiana 5; Kentucky 5; Idaho 3; Wyoming 3; Utah 1.

My church can do it. If demonstration is needed here, let there be a careful study of the resources of the church, of the number participating in the missionary enterprise, of the means taken to secure interest in that enterprise, and of the process for enlisting that interest in active participation by actually securing subscriptions, and there will be little need of argument to assure the church that it can do its share. The principal needs in any given church are that the members should know about the work and therefore be interested in it, and that they should be given adequate opportunity for taking their fair share of the responsibility.

I can do it. Ultimately the answer to the call lies with the individual. With him it is fundamentally a question of how valuable he considers the enterprise. Generally speaking, we put our income into necessities, comforts, luxuries, extravagances, investments and contributions. Ordinarily we can cut into extravagances, luxuries, comforts, and even so-called necessities, if we seriously want to, many times beyond the amount of our contributions.

THESE HAVE DONE IT

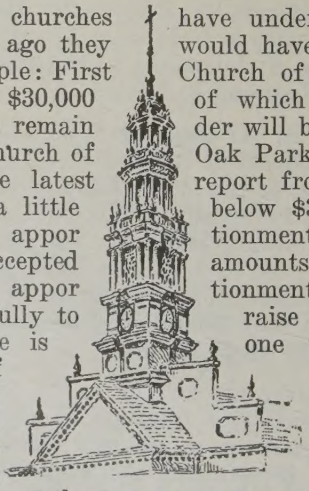
IT is easy to theorize. The foregoing propositions seem plausible enough. But actions speak louder than words. Have ordinary churches, facing ordinary difficulties, undertaking fair shares of the enlarged budget, actually reached the goal? Yes. Many of them have and many more are in the process. Not until the end of the year shall we know how many, but we have heard of over 400 where the goal is assured, and in the Emergency Cam-

Examples of churches, both large and small, that have raised or exceeded their apportionments are the following:

Name	Apportionment	Expectation
Evanston, Ill.....First	$45,000	$30,000 (entire amount possible)
Providence, R. I.....Central	20,402	20,402
Los Angeles, Cal.....First	13,556.40	18,000
LaGrange, Ill.	18,375	20,280
Bridgeport, Conn.....United	12,636	12,636
Portland, Maine .....State St.....	12,000	12,000
Winnetka, Ill.	11,000	11,000
Fort Wayne, Ind.....	3,094	5,000
Northfield, Minnesota	4,586	4,586
Fitchburg, Mass.....Rollstone	3,134	3,202
Worthington, Minn.	842	1,342
Weymouth, Mass.	679	900
Marlboro, N. H.....	660	660
Boxford, Mass.	642	800
Oakham, Mass.	375	750
Lincoln Heights, Wash.....	185	350
Lovell, Maine	50	200

paign of 1919 close to half of the churches lifted their benevolences to the standard called for now. To make it concrete we print a short list taken almost at random.

Many of our larger churches have undertaken to raise amounts which two or three years ago they would have been absolutely unwill- ing to consider. For example: First Church of Evanston, Ill., with an apportionment of $45,000, $30,000 of which seems assured, with a strong possibility that the remain- der will be secured before the end of the year. The First Church of Oak Park, Ill., has undertaken to raise a like amount. The latest report from that church indicates subscriptions already in a little below $30,000. Likewise many smaller churches whose appor- tionments two years ago were less than $100 have accepted amounts which are several times larger than their former appor- tionments, and have undertaken courageously and successfully to raise the amounts suggested.



This great adventure is one with the program of Christ for the Kingdom of God on earth. The church spire is beckoning us to lofty aspirations. It is directing toward God the hearts of earth's multitudes; in its message is the hope of the human race. May its passionate spirit pierce and sanctify the challenge of these pages and enter into the heart of every reader, that God's mind may rule in us.